

THE EVANGELICAL REVIEW.

NO. XXXIV.

OCTOBER, 1857.

ARTICLE I.

DIGEST OF CHRISTIAN DOCTRINE.

Compiled and arranged from the Original Standards and Theological Writings of the Evangelical Luth. Church.

By J. A. Seiss, A. M., Baltimore, Md.

ARTICLE I.

On the Basis of Christian Doctrine.

I. "Nature, left to herself, and unassisted by Divine teachings, certainly wanders into mazes of perplexity, involves herself in error and blindness, and becomes the victim of folly, full of all sorts of superstition."—*Luther XI.* 481.

John 17: 25; Matt. 22: 29; Rom. 1: 21—26.

II. "The derivation of our faith is from the Divine Revelation, contained in the sacred Scriptures."—*Quenstedt, I.* 32.

John 20: 31; Rom. 15: 4; 1 Cor. 2: 5.

III. The Scriptures are those Divine Records which were written by the Prophets and Apostles, as the Holy Ghost moved them, and which reveal to us the nature and will of God."—*Hutter's Compend. p.* 1.

2 Pet. 1: 21; Luke 1: 70; Heb. 1: 1, 2; Gal. 1: 11.

IV. "We receive and adopt, with all the heart, the prophetic and apostolic writings of the Old and New Testaments, as the clear and pure fountains of Israel; and hold, that these

sacred Scriptures alone, are the sole and infallible rule by which all teachers and doctrines are to be tried and judged."—*Formula of Concord, Epitome, pref.*

2 Cor. 10: 12; Is. 8: 20; Deut. 11: 18; 4: 2; James 1: 21.

V. "Other writings, and symbols, are not authorities like the Holy Scriptures. They are only testimonies and explanations of our faith, showing how, at any time, the Holy Scriptures were understood by those who then lived."—*Formula of Concord, ibid.*

Col. 2: 8; Gal. 1: 8.

ARTICLE II.

Concerning God.

I. "Our churches unanimously hold and teach, as concluded by the Council of Nice, that there is but one Divine Essence, which is called, and truly is, God."—*Augsburg Conf. Art. I.*

1 Cor. 8: 4—6; Is. 44: 6; Deut. 6: 4; Mark 12: 29.

II. "God is a spiritual Being, intelligent, eternal, true, good, holy, just, merciful, most free, infinite in power and wisdom, the Father eternal, who from eternity begat the Son, his image, the Son, the coeternal image of the Father, and the Holy Ghost, proceeding from the Father and the Son."—*Melanchthon's Loci Communes, De Deo.*

John 4: 24; 1 John 3: 20; Ps. 90: 2; Numb. 23: 19; Matt. 19: 17; Rev. 15: 3; Is. 6: 3; Ps. 145: 8; 135: 6; Rev. 1: 8; Ps. 147: 5.

III. "The Father eternal, together with the Son and the Holy Ghost, created and preserves the heavens, and the earth, and all creatures, and hath selected for himself a church from among men created after his own image and for a peculiar service, that by it this true and only God, revealed by indubitable testimonies through the word delivered by the prophets and apostles, might be known, adored and worshipped."—*Ibid.*

Is. 42: 5; Col. 1: 16; Rom. 11: 36.

ARTICLE III.

The Trinity of the Godhead.

I. "There are three persons in the one Divine Essence, equally powerful, equally eternal—God the Father, God the

Son,
nal,
goodn
invisi

Pass
God s
Gen. 3

Pass
The F
accord

THE
shall b

—"Th
among
which
shall b
name
—"Ch
28; Ju

THE
Spirit,
the Lo
by the
Acts 5
Ghost
16; 12

Pass
same v
teach
name
13: 14
the co
1 Pet.

Pass
Father
—"Th

The
ther) d
Jesus
unto t
Son,
creatu
that a
and fo
John

The
me, a
"By th
them
moved
quicke

Son, God the Holy Ghost—who are one Divine Essence, eternal, incorporeal, indivisible, infinite in power, wisdom, and goodness, the Creator and Preserver of all things visible and invisible.”—*Augsburg Confession, Art. 1.*

Passages indicating some plurality in Godhead:—Gen. 1: 26; “And God said, Let us make man in our image, after our likeness.” Also Gen. 3: 22; 11: 7; Job 35: 10; Ps. 100: 3; 149: 2; John 14: 23.

Passages which designate the Father, Son, and Spirit severally as God: THE FATHER, 1 Cor. 8: 6; “One God, the *Father*,” 1 Pet. 1: 2; “Elect according to the foreknowledge of God the *Father*,” Eph. 6: 23.

THE SON, or MESSIAH, Is. 9: 6.—“Unto us a *son* is given: and his name shall be called Wonderful, Counsellor, *The mighty God*,” John 1: 1, 14.—“*The Word was God*. And the Word was made flesh, and dwelt among us.” Matt. 1: 22, 23.—“This was done that it might be fulfilled which was spoken of the Lord by the prophets, saying, Behold, a virgin shall be with child, and shall bring forth a *son*, and they shall call his name *Emmanuel*, which being interpreted is, *God with us*,” Rom. 9: 5.—“*Christ* came, who is over all, *God blessed for ever*,” Also John 20: 28; Jude 25: 1 Cor. 2: 8; Acts 10: 36; 1 John 5: 20; 1 Cor. 15: 47.

THE SPIRIT, or HOLY GHOST, 2 Cor. 3: 17, 18.—“Now the *Lord* is that *Spirit*, . . . but we all, with open face beholding as in a glass the glory of the *Lord*, are changed into the same image from glory to glory, even as by the Spirit of the *Lord*”—margin: “even as of the *Lord the Spirit*,” Acts 5: 3, 4.—“Why hath Satan filled thine heart to lie to the *Holy Ghost*? Thou hast not lied unto men but unto *God*,” Also 1 Cor. 3: 16; 12: 4—6.

Passages which mention the Father, Son, and Holy Ghost as on the same worshipful Divine equality: Matt. 28: 19.—“Go ye therefore and teach (make disciples or Christians of) all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*,” 2 Cor. 13: 14.—“The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all,” Also Eph. 2: 18; 1 Pet. 1: 2.

Passages which ascribe creation, the exclusive work of Deity, to the Father, Son, and Spirit severally. *The Father is Creator*: 1 Cor. 8: 6.—“There is but one God, the *Father*, of whom are all things.”

The Son is Creator: John 5: 19.—“What things soever he (the *Father*) doeth, these also doeth the *Son* likewise.” 1 Cor. 8: 6.—“One *Lord Jesus Christ*, by whom are all things,” Col. 1: 12—17.—“Giving thanks unto the *Father* which hath . . . translated us into the kingdom of his dear *Son*, . . . who is the image of the invisible *God*, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible; all things were created by him and for him: and he is before all things, and by him all things consist,” John 1: 3.—“And without him was not anything made that was made.”

The Spirit is Creator: Job 33: 4.—“The *Spirit* of *God* hath made me, and the breath of the Almighty hath given me life,” Ps. 33: 6.—“By the word of the *Lord* were the heavens made; and all the host of them by the breath of his mouth,” Gen. 1: 2.—“And the *Spirit* of *God* moved upon the face of the waters,” John 6: 63.—“It is the *Spirit* that quickeneth.”

II. "This is the true Christian Faith, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the **Essence**. For there is one person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is one: equal in glory, co-eternal in majesty. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father is uncreated, the Son uncreated, the Holy Ghost uncreated. The Father is incomprehensible, (infinite) the Son incomprehensible, and the Holy Ghost incomprehensible. The Father is eternal, the Son eternal, the Holy Ghost eternal. And yet, there are not three eternal, but one eternal. So there are not three uncreated Beings, nor three incomprehensible Beings; but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet, there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet, there are not three Gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet, not three Lords, but one Lord. For, as we, according to christian truth, must acknowledge each person by itself to be God and Lord, so we are forbidden by the christian religion to say there are three Gods and Lords. The Father is neither made of any one, nor created, nor begotten. The Son is of the Father alone, not made, nor created, but *begotten*. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but *proceeding*. So there is one Father, not three Fathers; one Son, not three Sons; and one Holy Ghost, not three Holy Ghosts. And in this Trinity, none is afore or after the other; none is greater or less than the other; but the whole three persons together are coeternal and coequal. So that in all things, as afore-said, the Unity in Trinity, and the Trinity in Unity, is to be worshipped."—*Athanasian Creed*.

Passages which show that the Father, Son, and Holy Ghost are not, in all respects, one and the same: John 14: 16, 26.—"I (*the Son*) will pray *the Father*, and he shall give you **ANOTHER comforter**. . . The comforter which is *the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Matt. 3: 16, 17.—In these verses, as Melancthon remarks, "*The Father* speaks, saying, This is my beloved Son; the *Son* at the same time stands by the river in sight of all the people; and the *Holy Ghost*, in true visible form, alights upon the Son." The *Son* is spoken of as "*begotten*;" John 1: 14; 3: 16; Heb. 1: 6; 5: 5; 1 John 4: 9; this is never said of the Father or of the Holy Ghost.

The *Son* is said to have assumed human nature, and become incarnate: John 1: 14; Rom. 1: 3; 8: 3; Gal. 4: 4; Phil. 2: 5, 8; Heb. 2: 11, 14, 17; 10: 5; 1 John 4: 2, 3; neither is this ever said of the Father or of the Holy Ghost. The Holy Ghost is not the Father, because he is said to be sent by, and to proceed from the Father; John 14: 16, 26; 15: 26. Neither is the Holy Ghost the Son, for he is represented as present in the Son's absence; John 16: 7; and to be sent by the Son; John 15: 26; 16: 7; Acts 2: 33.

Passages which show that there is, nevertheless, a Divine equality and oneness between the Father, Son, and Holy Ghost: 1 John 5: 7.—“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” John 10: 30.—“I (the Son) and my Father are one.” Phil. 2: 5, 6.—“In Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God.” John 5: 18.—“Therefore the Jews sought the more to kill him, because . . . he said that God was his Father, making himself equal with God.”

There certainly is but one God; (see under Article II, sec. I.) but the Father is called God, 1 Cor. 8: 6; 1 Pet. 1: 2; Eph. 6: 23; The Son or Messiah is called God, Is. 9: 6; John 1: 1, 14; Matt. 1: 22, 23; Rom. 9: 5; John 20: 28; Jude 25; 1 Cor. 2: 8; Acts 10: 36; 2 Peter 1: 1; 1 John 5: 20; 1 Cor. 15: 47; and the Holy Ghost is called God, 2 Cor. 3: 17, 18; Acts 5: 3, 4; 1 Cor. 3: 16; 12: 4—6.

The one only God is the one only Creator, Is. 44: 24; and yet, the work of creation is ascribed to Father, Son, and Spirit. (See under Article III, sec. I.)

God only is eternal, 1 Tim. 6: 16; but the Scriptures ascribe eternity to the Father; John 5: 26, James 1: 7; and to the Son; Is. 9: 6; Micah 5: 2; John 1: 1; 5: 26; 8: 58; Heb. 13: 8; Rev. 1: 11; and to the Holy Ghost; Heb. 9: 14.

Omniscience belongs exclusively to God, 1 Tim. 1: 17; but it is ascribed to the Father, Matt. 6: 4, 6, 18; 1 Pet. 1: 2; also to the Son, John 16: 30; 21: 17; 2: 24; Heb. 4: 3; and also to the Spirit, John 14: 26; 1 Cor. 2: 10, 11.

Another attribute belonging only to God, is omnipresence; but it is ascribed to the Son, Matt. 18: 20; 28: 20; John 1: 48; and to the Holy Ghost, Ps. 139: 7.

III. “We should and must abide by the word of God, in what the Scriptures say of these matters; to wit, that Christ is true God with the Father, and that the Holy Ghost truly is God; and that still there are not three Gods, nor three Essences, like three men, three angels, or three suns; likewise, that God in his essential Being admits of no distinctions, but is but one only Divine Essence. Hence, though there are three persons, God the Father, God the Son, God the Holy Ghost, yet we are not to draw distinctions in or to divide the Essence; for there is but one only Divine Essence, and it cannot be divided.”—*Luther*, 22, p. 375.

1 Tim. 3: 16.

ARTICLE IV.

Creation and Providence.

I. "It was the will of God to be revealed and known. Hence all things were made by him, and wonderful means employed to convince us, that the things that are, have not originated in chance, but that there is an eternal, creative mind, good and just, watching over and judging the actions of men."—*Loci Com. De Creat.*

Eph. 3: 9—11.

II. "It must be believed, that things were not only made by the Lord, but that he also preserves and sustains them in existence. Every year God causes the earth to put forth and produce fruit, and gives life to them that live. This sustenance and preservation of things, is usually called a general work of God; but he is by no means limited in it to secondary causes, so as to be unable to do more than what secondary causes may account for. God is a most free agent, maintaining the order of his works, and yet modifying many things for the sake of man. The ordinary course of things yielded to the prayers of Moses, Elijah and Isaiah; and so it is in the case of all the devout."—*Loci Com. De Creat.*

Neh. 9: 6; Ps. 75: 6; 37: 5; Matt. 21: 22.

III. "God is with what he has made, not as the God of the Stoics, but as free to do his pleasure, supporting his creatures, guiding them in his infinite mercy, bestowing upon them his blessings, either accelerating or allaying the operations of secondary causes."—*Loci Com. De Creat.*

1 Chron. 29: 11, 12.

IV. "Providence is that system of Divine dealings in which God not only observes all that happens or is done, the good as well as the evil; but by which also he sustains and keeps all that he has made, and especially by which he evinces his care for the welfare of those who become subjects of salvation, in directing, supporting and prospering the good undertakings of men, in warding off and rebuking evil, and in either preventing or permitting it, so as in the end, even in spite of the devil and all the wicked, to work out his own glory and the good of his chosen people."—*Hutter's Comp.* 41.

Ps. 66: 7; Rom. 8: 28; Prov. 16: 3, 4.

V. "Providence is *extraordinary*, when God operates without secondary agents, or beyond or above secondary agents, or contrary to them and the nature of things, or, what is the same, above or against the common order which he has instituted. Providence is *ordinary*, where God carries on his administrations by common means, as through the appointed and accustomed course of nature. All miracles are the results of God's extraordinary providence."—*Quenstedt*, 1, 535.

1 Cor. 12: 6.

ARTICLE V.

The Divine Law.

I. "The law of God is a Divine inculcation, which shows what God requires, what we are to do or leave undone, and demands a perfect righteousness towards God, and pronounces wrath and eternal death upon those who have not this perfect righteousness."—*Loci Com. De Leg.*

Is. 33: 22; Rom. 7: 10.

II. "The law of nature, is that knowledge of the Divine law which is written in the hearts of all men by natural constitution, human reason, and innate moral sense."—*Loci Com De Leg. Nat.*

Rom. 2: 14, 15.

III. "Philosophy or natural law, however, is inadequate to teach or reveal the impureness of the heart, or to make manifest how all men are wanting in the knowledge and fear of God."—*Loci Com. De Leg.*

Rom. 7: 7, 9.

IV. "Accordingly, we believe, teach, and unanimously confess, that the law proper is a Divine teaching, in which the just and immutable will of God is revealed, informing us what man is required to be, in his nature, thoughts, words, and deeds, in order to be pleasing and acceptable to God, and declaring the wrath of God, and present and eternal punishments, against all transgressors."—*Formula of Concord, Explanation*, 5.

Rom. 10: 5; Gal. 3: 10.

V. "All the Scriptures, both of the Old and New Testaments, consist of two leading parts, to wit: the Law, and the Gospel, or Divine promises. In some places we have the law, and in others we have the offer of grace through the

glorious promises concerning Christ. Here, however, we call that *the Law* which is contained in the ten commandments."—*Apology, Art. 4.*

The one is described in Rom. 2: 8—10; the other in Eph. 1: 9—12.

VI. "These ten commandments not only require an outwardly moral life, or good works which reason can in a measure produce; but they demand much more exalted things, beyond all human strength and the reach of reason. The law requires of us truly to fear God, and to love him with all the heart, to call upon him in every time of need, and to fix our confidence in him alone. It demands of us to believe with steadiness and the utmost certainty, that God is with us, to hear our prayers, and to grant our requests. It demands that we should look to God for life and every consolation in the midst of death; that in all our troubles we should submit entirely to his will; and that we should not fly from him in death and affliction, but be obedient to him, and willingly bear and suffer whatever may be our lot."—*Apol. Art. 4.*

Rom. 7: 14; Matt. 22: 37—40; James 2: 10.

VII. "The law is and remains, with the penitent and the impenitent, with the regenerate and the unregenerate, the self-same law—the immutable will of God."—*Formula of Concord, Epit. 6.*

Rom. 3: 31; Matt. 5: 17.

VIII. "Although such as sincerely believe, and are truly converted to God, are liberated through Christ, acquitted, and free from the curse and condemning power of the law; nevertheless, they are not, therefore, without law; but they have been redeemed by the Son of God for the very purpose, that they might exercise themselves in it day and night; Ps. 1: 2; 119: 1; sqq."—*Formula of Concord, Epit. 6.*

1 Cor. 9: 21; Heb. 8: 10; Rom. 7: 22.

IX. "The law was given to man for three purposes: *First*, to preserve outward order, by restraining the unruly and disobedient. *Second*, that men thereby might be brought to a knowledge of their sins. *Third*, that even subsequent to regeneration, inasmuch as the carnal nature still cleaves to them, they might have a fixed rule by which to direct and regulate their entire lives."—*Formula of Concord, Epit. 6.*

Gal. 3: 19; 1 Tim. 1: 9; Rom. 5: 20; Ps. 119: 10.

X. "But the principal office and force of the law is, to reveal depravity and all its fruits, and to show to man how entirely and deeply his nature has fallen, and how utterly depraved it is. For the law must needs charge him as being without the true God, and as gone to the service of other Gods, which he would not have believed without the law. By this means he is alarmed, humbled, and made to tremble, doubt, and long for help which he knows not whence to obtain, and begins to complain and evince his hatred to God. Rom. 4: 15; 5: 13, 20." . . . This, then, is the thunderbolt of God, by which he strikes down both open sinners and pretended saints, pronouncing them all unrighteous, and driving all of them into terror and desperation. This is the hammer spoken of in Jeremiah 23: 29."—*Smalcald Articles*, 3.

John 15: 22; Rom. 4: 15; Gal. 3: 24; Rom. 3: 19.

ARTICLE VI.

Sin.

I. "Every thing is sin which varies from the law of God."
—*Formula of Concord, Exp. 2.*

1 John 3: 4; 5: 17.

II. "Sin is a defect, or bias, or act, contrary to the law of God, offensive to God, condemned by God, and exposing to eternal wrath and punishment, unless forgiven. What is here spoken of as defect and bias, answers to inborn evil; *acts* comprise all actual sins, whether external or internal. Both defects and acts are alike contrary to the Divine law, which not only speaks of actions, but also condemns the blindness, deficiencies, and evil inclinations of men; as Paul very strenuously insists in Romans 7."—*Loci Com. De peccato.*

III. "As to the cause or origin of sin, we teach, that although Almighty God has created and preserves all nature, yet, it is the perverted will which begets sin in all evil doers and despisers of God; for such is the will of the devil and the ungodly, that, unconstrained by the Divine hand, it turns from God to evil wanderings; as Christ teaches in John 8: 44."—*Augsburg Confession, Art 17.*

James 1: 13—15.

IV. "It must be acknowledged, as Paul says in Romans 5: 12, that sin came by the one man, Adam, by whose diso-

bedience all became sinners, subject to death and the devil. This is called original sin, or the parent sin."—*Smalcald Articles*, 3.

Rom. 5: 12—19.

ARTICLE VII.

Original sin and universal depravity.

I. "Man was not created in a state of sin and misery, nor subject to death, as we now see him, but in the image of God."—*Hunnius' Epitome Credendorum*, 159.

Gen. 1: 27—31; Ecc. 7: 29; Ps. 8: 5; James 3: 9.

II. "The image of God, in which man was made, comprises a state of perfection in which God delights, and consists of a right knowledge of God and his works, complete righteousness, true holiness, liberty of will to choose what is good, and avoid what is evil, immortality, and lordship over the lower creatures."—*Hunnius' Epit. Cred.* 161.

Eph. 4: 23, 24; Col. 3: 10.

III. "Adam's purity and perfection consisted not only of perfect soundness of body, a good physical condition, and unimpaired bodily powers; but the chief excellence of this first and noble creature was, an endowment of spirit embracing a right knowledge of God and his works, proper reverence for him, true and happy confidence in him, an understanding in all respects correct and reliable, and a heart well disposed towards God and all divine things."—*Apol. Art. 2.*

Ez. 28: 15; Gen. 5: 1; Eph. 4: 23, 24; Col. 3: 10.

IV. "Man did not continue in this state of perfection and glory, but lost the image of God by his disobedience to the commands and will of God; by which also he brought a curse upon himself and upon his seed, of destruction and misery for the life that now is, and for that which is to come."—*Hunnius' Epit. Cred.* 169.

Gen. 3: 1—24; Rom. 5: 12—19; 1 Cor. 2: 14; 15: 22; Gen. 6: 12.

V. "We teach, that since the fall of Adam, all men who are naturally engendered, are conceived and born in sin; that is, they are all, from their mother's womb, full of evil desires and propensities, and can have, by nature, no true faith or fear of God; and that this innate disease, or original sin, is truly sin, which brings all those under the eternal

wrath of God who are not born again."—*Augsburg Confession, Art. 2.*

Ps. 51: 5; John 3: 6; Rom. 8: 7, 8; 3: 9—20.

VI. "Original sin is not only an entire want of all goodness in spiritual and divine things, but also, in the room of the lost image of God, a deep, evil, awful, unsearchable and inexpressible corruption of the whole nature and all its powers, especially of the highest and noblest faculties of the soul, understanding, heart, and will; inasmuch that now since the fall, man inherits an inborn disposition to evil, inward impurity of heart, evil desires and inclinations."—*Formula of Concord, Epit. 1.*

1 Cor. 2: 14; Eph. 4: 18; Gen. 6: 5; Jer. 17: 9.

VII. "Original sin is not a sin which we commit, but it adheres to the nature, substance, and being of man; so that if even no evil thought should ever arise in the heart of corrupt man, no evil word be spoken, no evil deed be done, still the nature of man is corrupted through original sin, which is born with us, and is the fountain head of all other or actual sins, such as evil thoughts, words and deeds; as it is written, Matt. 15: 19, *Out of the heart proceed evil thoughts, &c.*; also in Genesis 6: 5."—*Formula of Concord, Epit. 1.*

Eph. 2: 3.

VIII. "And so great and awful is this inborn depravity, that it can in no other way be pardoned and covered before God, than for the sake of Jesus Christ, and for his sake alone. Human nature is so perverted and corrupted by it, that it must and can be healed only through the regeneration and renewal of the Holy Ghost."—*Form. Conc., Exp. 1.*

Gal. 3: 21; John 3: 3, 5.

ARTICLE VIII.

Human Ability and Disability.

I. "Concerning free will, we teach that, to some extent, man has freedom of will to lead an outwardly moral life, and to choose between things which reason comprehends; but that without the grace, help and influences of the Holy Ghost, he is unable to become pleasing to God, or to fear God in heart, or to believe in him, or to cast innate evil out of his heart; and that these things are effected through the Holy Ghost, who is given through the word of God; for Paul says, *The*

natural man receiveth not the things of the Spirit of God ; 1 Cor. 2 : 14."—*Augsburg Confession, Art. 18.*

II. "As natural reason still continues since the fall, and enables us to perceive good and evil in matters within the scope of our senses and understanding, so we also have, in a measure, freedom of will to live morally or immorally. The Holy Scriptures call this the righteousness of the law, or of the flesh, which reason can in some degree attain without the Holy Spirit ; but still, the inborn lusting after evil is so powerful, that men more frequently follow it than the dictates of reason ; and the devil, who, as Paul says, (Eph. 2 : 2,) mightily influences the ungodly, constantly incites our poor frail nature to all manner of sin. Hence, very few, even according to natural reason, lead a virtuous life ; as it is evident that very few philosophers, with all their zealous exertions, ever led such a life."—*Apology, Art. 18.*

Rom. 3 : 9—12.

III. "Our doctrine is, that man's understanding and reason are blind in spiritual things, and that he can comprehend nothing concerning them by his own powers ; as is written, 1 Cor. 2 : 14 ; furthermore, that the unregenerate will of man has not only become alienated from God, but also hostile to God, so that his desire and will move only to that which is evil and contrary to God ; as it is written in Genesis 8 : 21 ; Rom. 8 : 7 ; Eph. 2 : 5 ; 2 Cor. 3 : 5."—*Form. Conc., Epit. 2.*

IV. "We believe, that in spiritual and Divine matters, the unregenerated human understanding, heart, and will cannot, by mere natural powers, comprehend, believe, accept, consider, choose, begin, accomplish, do, effect, or assist in effecting any thing whatever ; but are wholly corrupted and dead to every thing good ; so that since the fall, and previous to the reception of renewing grace, there is not a spark of spiritual power remaining in human nature wherewith to prepare for the Divine favor, or accept the proffered grace, or qualify the soul for it, or apply or adapt the heart to it, or in one's own strength to do anything towards conversion, either in whole or in part."—*Form. Conc., Exp. 2.*

John 6 : 44, 65 ; Jer. 13 : 23.

V. "Nevertheless, it is not taught that man is no longer a rational creature, or that he is converted to God without hear-

ing and meditating upon the Divine Word."—*Form. Conc., Exp.* 2.

Phil. 2: 12.

ARTICLE IX.

Election and Predestination.

I. "Predestination, or Election, is the purpose and decree of God, arranged from all eternity, in which Jehovah, out of pure compassion, elects to eternal life in Christ Jesus, and has determined to save, all those who truly believe on the Savior, and continue in this faith unto the end; whilst all others, by reason of persevering unbelief, are given over to eternal perdition."—*Hutter's Compend.* 86.

Eph. 1: 4; 6: 11; 3: 10—14; Jude 4; 2 Tim. 1: 9.

II. "It must be remembered, however, that it is not by a mere arbitrary determination, or merely because he so chose, that God has elected some to eternal life, and ordained the greater portion of mankind to eternal destruction."—*Hunnus' Epitome Cred.* 311.

Rom. 8: 29; 1 Peter 1: 2; Prov. 1: 24—33.

III. "Properly and profitably to think or speak about eternal election, or the predestination and foreordination of the children of God to eternal life, we must not give ourselves to speculation concerning some secret, hidden, and unsearchable prescience of God; but we must look at the Divine decrees as the Scriptures reveal them to us in Christ Jesus—the real and rightful book of life; and the entire doctrine of decrees respecting our redemption, calling, justification and sanctification, must be viewed as a whole."—*Form. Conc., Exp.* 11.

Deut. 29: 29.

IV. "The counsel and decree of God is: 1. That the salvation of the human race, and their reconciliation with God, is through Christ, who, by his sinless obedience, sufferings and death, has merited for us an availing righteousness and eternal life. 2. That these merits and benefices of Christ should be offered, exhibited, and dealt out to us through his word and sacraments. 3. That when his word is preached, heard, and considered, he will work effectually in us, to convert our hearts to true repentance, and to preserve us in true faith by means of that word. 4. That all those who in true penitence and faith embrace Christ, he will justify, receive

into favor, adopt as his children, and make the heirs of immortality. 5. That those whom he justifies, he will also sanctify and perfect in love. 6. That in their great weakness he will shield them against the devil, the world, and the flesh, and govern and guide them in his ways, raise them up when they stumble, and sustain and console them amid their trials and temptations. 7. That he will strengthen and increase the good work which he has begun in them, and keep them unto the end, so far as they adhere to the Divine word, show diligence in prayer, persevere in Divine grace, and faithfully improve the mercies they receive. 8. That those whom he has chosen, called, and justified, he will finally render ever blessed in life eternal."—*Form. Conc., Exp.* 11.

Eph. 1: 3—14.

ARTICLE X.

The Gospel.

I. "The Gospel is that teaching of Divine Revelation which offers ample consolation through God's mercy, and forgiveness of sins by grace through and for the sake of the merits of Christ, when appropriated by faith."—*Hutter's Compend.* 70.

Mark 16: 15, 16; Luke 2: 10, 11.

II. "The Gospel proper, is that body of Divine truth which teaches what man, who has not kept the law, and thus become involved in its condemnation, is to believe; to wit, that Christ has atoned and satisfied for all sins, and without any works of ours, won and secured for us forgiveness of sins, an availing righteousness before God, and eternal life."—*Form. Conc. Epit.* 5.

Rom. 1: 1—6; 1 Cor. 1: 30.

III. "When the law and the Gospel are contrasted, as when we say Moses was a teacher of Law, and Christ a preacher of the Gospel, we teach, that the Gospel is not a message of infliction and condemnation, but properly only a message of consolation and glad tidings, which neither afflicts nor terrifies, but consoles the conscience against the terrors of the law, points to the merits of Christ alone, and with its glad announcement of grace and Divine favor, obtained through the merits of Christ, restores the stricken one to peace."—*Formula of Concord, Epit.* 5.

Rom. 6: 14, 15; 7: 6.

IV. "Whatever consoles and offers the favor and grace of God to the transgressors of the law, is called, and properly is, the Gospel—the good joyful tidings that God's wish is not to punish sin, but for Christ's sake to forgive it."—*Formula of Concord, Exp. 5.*

Gal. 4:3—6.

V. "In its wider sense, however, and not in contrast with the law, the Gospel is the entire doctrine concerning Christ, the preaching of repentance and the forgiveness of sins."—*Loci Com. De Evang.*

Mark 1:14, 15; Acts 20:24.

ARTICLE XI.

Concerning Christ.

I. "In order that the gracious decrees of God concerning man might not be in vain, He, in due time after the fall, began to put into execution all that he had from eternity intended; and he commenced the fulfilment of his purpose by sending his Son, who, together with his office, is to be regarded as the foundation-rock on which the whole scheme of our salvation rests."—*Hunnius' Epit. Cred.* 329.

Gal. 4:4—6.

II. "We teach, that God the Son became man, and was born of the blessed Virgin Mary; and that the two natures, human and Divine, inseparably united in one person, are one Christ, who is true God and man, who was really born, who truly suffered, was crucified, died, and was buried, that he might be a sacrifice, not only for original sin, but also for all other sins, and might appease the Divine wrath."—*Augsburg Confession, Art. 3.*

Is. 9:6; John 1:1, 2, 14; Gal. 4:4; Phil. 2:5—8; 1 Tim. 4:16.

III. "We believe that our Lord Jesus Christ, the Son of God, is God and man: *God*, of the Essence of the Father, begotten before all worlds, and *man*, of the substance of his mother, born into the world; perfect God, and perfect man, of a reasonable soul subsisting: equal to the Father as touching his Godhead, and inferior to the Father as touching his humanity; who, although he be God and man, is yet not two, but one Christ; one, not by conversion of Godhead into flesh, but by taking of the humanity into God; one altogether, not by confusion of substance, but by unity of person. For as

the reasonable soul and flesh is one man, so God and man is one Christ."—*Athanasian Creed.*

Gen. 3: 15; Is. 9: 6; Matt. 1: 20—23; Luke 1: 32; John 10: 30, 33; 1 Tim. 3: 16; Heb. 1: 2, 3, 8; compare texts on the Trinity.

IV. "We confess that the Divine and human natures in Christ are personally united, so that there are not two Christs, one the Son of God, and the other the Son of man; but the one and the same Christ is the Son of God and the Son of man; Luke 1: 35; Rom. 9: 5."—*Form. Conc. Epit. 8.*

V. "We teach, that the Divine and human natures are not commingled into one Essence or substance, and that the one is not changed into the other; but that each nature retains its essential properties, which never can become the properties of the other."—*Form. Conc. Epit. 8.*

1 Tim. 2: 5.

VI. "But as the Divine and human natures are personally united, that is, in one person, we believe that this personal or hypostatic union is not such a connection or combination that neither nature can, by virtue of it, partake of properties peculiar to the other, as in the case of the glueing together of two pieces of wood, where neither piece receives or imparts anything to the other; but there is in Christ the highest degree of community of Deity with humanity; and from this personal union, and the high and ineffable communion thence resulting, proceeds all that is said and believed concerning God as man, and concerning the man Christ as God. This union and communion of natures, the ancient teachers of the church explain by comparing it to red-hot iron, and also to the union of soul and body in man."—*Form. Conc. Epit. 8.*

1 Cor. 2: 8; Acts 20: 28.

VII. "Hence we also believe, that it was not a mere man only who suffered for us, died, was buried, descended into hell, rose from the dead, ascended into heaven, and was exalted to the majesty and almighty power of God; but a man whose human nature has a union and communion with the Son of God, so inexpressibly intimate as to be one person with him. The Son of God really suffered for us, but yet according to the property of his human nature, which he took into union with his Divine nature, and appropriated to himself, so as to be able to suffer, and, as our High Priest, to become the ground of our reconciliation with God; as it is written, *They crucified the Lord of glory*; Acts 20: 28; 1 Cor. 2: 8."—*Form. Conc. Epit. 8.*

ARTICLE XII.

The Offices of Christ.

I. "The office of Christ consists in the work of a Mediator between God and man, for which purpose he became incarnate."—*Gerhard*, 3, 576.

1 Tim. 2: 5, 6; Heb. 8: 6; 9: 15.

II. "The office of Christ is usually regarded as threefold: that of a prophet, a priest, and a king."—*Gerhard*, 3, 576.

Luke 24: 19; Heb. 4: 14; Luke 1: 32, 33.

III. "Christ's prophetic office, is that in which he reveals to his people what they must know and believe, in order to be saved."—*Gerhard*, 3, 578.

John 6: 68; Luke 9: 35; Acts 3: 22, 23.

IV. "Christ's priestly office, is that in which he has presented himself as an offering to God the Father, for the sins of the whole world, not only for original, but also for all the actual sins of mankind."—*Hutter's Comp.* 30.

Heb. 1: 17; 9: 11—14, 24, 26.

V. "Christ's kingly office, is that in which he ascended to authority at the right hand of the Father in heaven, that Satan, and all powers, might be put under him, and remain subject to him until the day of judgment, when he will crown us with everlasting glory and honor."—*Hutter's Comp.* 31.

Phil. 2: 9—11; Heb. 1: 6; 1 Cor. 15: 25.

ARTICLE XIII.

The redemptive work of Christ.

I. "The Lord Jesus Christ, by his gracious interposition, became the Mediator between God and man, in that he, by his sufferings and death, satisfied the demands of God upon guilty men. For he took the punishment of our sins upon him, that mankind might be reconciled to the Father in heaven, and the claims of Divine justice met."—*Hunnius' Epit. Cred.* 409.

Rom. 8: 3, 4; Gal. 3: 13, 14.

II. "The sum of this article is, that the Lord Jesus Christ is the Redeemer; that is, the one who brings us from Satan

unto God, from death to life, from sin to holiness, and thus saves us."—*Larger Catechism*, 2, 2.

Col. 1: 13, 14.

III. "The successive particulars of this article illustrate and explain this redemption, how and through what means it was brought about; that is, how dear and precious a price it cost Christ, what he bestowed upon it, what he hazarded to gain us and bring us into his kingdom; to wit, that he became man, was begotten by the Holy Ghost, and born of the Virgin Mary, free from all sins, in order that he might be the vanquisher of sin; moreover, that he suffered, died, and was buried, that he might make an expiation for us, and render compensation for our transgressions, not with gold or silver, but with his own precious blood. And all this he did, that he might be our Lord; he did nothing on account of himself, neither had he need of any thing. Afterwards he arose from the dead, and overcame death; and finally he ascended to heaven, and received dominion at the right hand of the Father, that the devil and all powers might be subject to him, and lie beneath his feet, until ultimately, at the last day, he shall separate and remove us from this wicked world, from Satan, sin, and death."—*Larger Catechism*, 2, 2.

Phil. 2: 7, 8; Heb. 9: 28.

IV. "Christ rendered satisfaction for our sins, not only by his passion and death, but his whole life also, was spent in fulfilling the requisitions of the law in our stead. He thus obtained reconciliation for us, not only by a most precious sacrifice to offended Deity, but also by performing every thing which Divine justice, so infinitely offended by the sins of men, could demand. Thus also, obligation to punishment ceased, and was at once taken away; and so God, being reconciled, was prepared to forgive all our sins, and to receive us into the number of his children, on condition that we, by true faith, embrace the Savior's merits."—*Buddeus, Dogmat.* 815.

Rom. 5: 18, 19; Heb. 5: 8, 9.

V. "The Lord Jesus Christ has effected reconciliation between God and sinful man, so that there is now nothing to hinder us from acknowledging and embracing this benefaction with grateful hearts, to which also he lends his aid, that he may lead us unto God."—*Hunnius' Epit. Cred.* 439.

Rom. 8: 1—3; Heb. 4: 16.

ARTICLE XIV.

Christ's Righteousness our only Justification.

I. "We teach, that we cannot obtain forgiveness of sins and righteousness before God through our strength, merits and works; but that we are pardoned and justified gratuitously for Christ's sake, through faith, when we believe that Christ suffered for us, and that on his account forgiveness, justification and eternal life are bestowed upon us. For God regards and imputes this faith as righteousness; as Paul says in the third and fourth chapters of his epistle to the Romans."—*Augsburg Confession, Art. 4.*

Rom. 3: 19, 20; Gal. 2: 16; Rom. 3: 24—26; 5: 9—19; Eph. 2: 8, 9.

II. "This is the principal and most important article of the whole system of christian doctrine. Much depends upon it. It is of the highest importance to a clear and correct understanding of the Holy Scriptures. It alone points out the way to the unspeakable treasure and true knowledge of Christ. It is the key to the whole Bible, without which the poor conscience can have no proper, fixed or certain hope, nor know the riches of the Redeemer's grace."—*Apology, Art. 4.*

John 3: 36.

III. "Accordingly we believe, teach, and confess, that our righteousness before God (as respects justification,) is this: that God forgives us our sins out of pure grace, without any regard to our antecedent, present, or subsequent works, merit, or worthiness, granting and imputing to us the righteousness of the obedience of Christ, on account of which righteousness we are received into favor with God and reputed as just."—*Formula of Concord, Epit. 3.*

1 Cor. 1: 30; Rom. 3: 28.

IV. "Though many weaknesses and imperfections still adhere to true believers and the really regenerated, even to their death, they are not on that account to doubt, either the imputation of righteousness to them through faith, or the salvation of their souls, but firmly believe that for Christ's sake, according to the word and promise of the holy Gospel, they still have a gracious God."—*Formula of Concord, Epit. 3.*

Rom. 7: 15—25; Gal. 5: 17, 18.

V. "Justifying righteousness is an imputation, a simple forgiveness of sins, and is not, therefore, to be confounded with purity and holiness of nature in us. Though a criminal has been reprieved from his merited sentence, it is still certain that he did the evil, though it is pardoned. Thus every sinner whose sins have been forgiven, though justified, still has the stigma on him that he did the sin, notwithstanding that its due punishment is not visited upon him."—*Hunnius' Epit. Cred.* 493.

Rom. 4 : 6—11, 22; 5 : 18, 19.

VI. "The Scriptures speak of no other kind of justifying righteousness than that, which is effected by imputing unto us the righteousness of Christ. Just as a debtor is free from obligation when another man makes payment in his name, so we have forgiveness of our sins by reason of the satisfaction which Christ has rendered for them on our behalf; for this satisfaction is imputed to us, the same as if we ourselves had borne the penalty of our guilt."—*Hunnius' Epit. Cred.* 488.

Gal. 3 : 10—14.

VII. "But although an antecedent contrition and attendant good works do not properly belong to the particular article of justification before God, it must not be imagined that a justifying faith can comport with accompanying wilfulness in sin and violations of conscience. When a man believes to justification, his faith at once becomes active in love; Gal. 5 : 6. Hence good works always follow justifying faith, and are certainly found with it where it is vital and true; for it is never alone."—*Formula of Concord, Epit.* 3.

James 2 : 14—26.

ARTICLE XV.

The Holy Ghost.

I. "The Holy Ghost is the third person of the Godhead, not made, not created, not begotten; but from all eternity proceeding from the Father and the Son; by whom the Father through the Son created all things, visible and invisible, angels and men, and still operates with them, and supports, preserves and governs them. The same was poured out by the Father through the Son upon the apostles, in visible form, and is still, to this moment, poured out invisibly into the hearts of them that believe, that they may become sanctified."—*Hutter's Compend.*, 8.

Matt. 28 : 19; Gen. 1 : 2; Acts 2 : 4; Luke 11 : 13; 1 Cor. 3 : 16.

II. "The operations of the Holy Spirit are *general*, as concerned in the creation and preservation of the whole universe; they are *special*, as concerned in preserving and making efficacious the administration of the Word and Sacraments in the church as a whole, or in working in individual members, to enlighten the mind, move the will, control the heart, sanctify the body, and raise it up at the last day."—*Chemnitz, Loci Theol.* 109.

Ps. 104: 30; 1 Cor. 12: 3—11; Gal. 5: 22, 23.

III. "The Holy Ghost is employed in sustaining life and all activity, in the working of miracles for the confirmation of the truth, and in imparting salvation through Christ."—*Chemnitz, Loci Theol.* 109.

Job. 26: 13; Matt. 12: 28; Heb. 2: 4; 2 Thess. 2: 13.

IV. "The gracious influences of the Holy Spirit are necessary to reveal sin, to beget penitence, to enable us to walk in a new life, to deepen our knowledge of God, to keep us from apostasy, to sustain us in our conflicts with the devil, the world and the flesh, to give us patience in tribulation, humility in prosperity, success in prayer, and to perform for us the office of Comforter."—*Chemnitz Loci Theol.* 109.

John 16: 8; Rom. 8: 26; John 15: 13; Rom. 9: 2, 13, 14; John 14: 26.

V. "We could never know Christ, or believe in him, or come to him as our Lord, if the Holy Ghost, through the preaching of the Gospel, did not confer on us the power. The work is done and complete; for Christ, by his sufferings, death and resurrection, has won and secured the treasure of salvation for us. But if it should remain buried and unknown, it would be useless and lost. Hence, that it might not be hidden in obscurity, but be applied and enjoyed, God sent forth his word, and caused it to be published abroad, in which the Holy Ghost is given to bring this treasure to us, and to make it our own. Wherefore, the process of sanctification is simply the bringing of us to the Lord Jesus Christ, to become partakers of this blessing, to which, in our own strength, we could not come."—*Larger Catechism*, 2, 2.

Zech. 4: 6; Rom. 8: 9.

VI. "But with respect to the presence, operations, and impartations of the Holy Ghost, no one can or ought to judge by outward appearances, how and when these things are going on in the heart; but as these operations are often con-

ceased, and frequently occur along with great imperfections on our part, we should feel assured that, according to the promise, the preaching and hearing of the word of God is the means and instrument of the Holy Spirit, through which he works, and is made truly effective in the heart."—*Form. Conc., Exp. 2.*

John 3: 8; 1 Cor. 2: 11.

VI. "Hence, when the Holy Spirit has commenced his work of regeneration and renewal in us, by means of the word and holy sacraments, we assuredly can and ought to coöperate with the Spirit, by means of the power which is thus given, even though it should be in great weakness. But this coöperation is not from our natural carnal powers, but from the new powers and gifts wrought in us by the Holy Ghost."—*Form. Conc., Exp. 2.*

Isaiah 40: 29; Phil. 2: 12, 13.

VII. "The fathers said, that good works are produced by grace going before, and the will of man following after. So Basil says, 'only be willing, and God is in advance.' God goes before, calls, moves, and helps us; but we must be careful not to resist; for sin evidently proceeds from ourselves, and not from the will of God. Chrysostom says, 'God draws the infirm will;' as is also said in John 6: 4, *Every man that hath heard, and hath learned of the Father, cometh unto me.* He must learn; that is, hear the word, yield to it, and not disbelieve."—*Loci Com. De lib. arb.*

2 Cor. 9: 8.

ARTICLE XVI.

The Gospel Call.

I. "Vocation, or the Gospel call, is the first act by which men are invited to become partakers of Christ's benefits, and of which we are in great need. A parcel of confined prisoners who have been ransomed, can derive no benefit from what has been done for them, until their redemption has been made known to them, and the invitation to leave the prison has reached them. And so this great work of mercy, by which Christ, by his own blood, has ransomed us from the pains of hell, would be of no avail if it were not announced to us, and we not invited to partake of the benefits connected with it."—*Hunnius' Epitome Cred.* 441.

Matt. 22: 3, 9; 2 Pet. 1: 3; 1 Cor. 1: 26, 27.

II. "The Lord Jesus Christ has commanded that all men should be called and informed. No one has been excluded from the merciful announcements of the Gospel."—*Hunnius' Epit. Cred.* 450.

Mark 16: 15.

III. "To all of whom repentance is required, the promises of the Gospel are to be presented. And this Divine call, which is given by the preaching of the word, is not to be taken as mere mockery, but as a revelation of God's real will and offer to work by means of his truth in those whom he calls, that they may be enlightened, converted, and saved. It is God's intention, that we should receive and believe the word, and be obedient unto it."—*Form. Conc. Exp.* 11.

1 Thess. 4: 3; 2 Pet. 3: 9; Rev. 22: 17.

ARTICLE XVII.

Repentance.

I. "With the thunders of his Law, God strikes down together both open sinners and pretended saints, convicts them all of sin, and drives them to terror and desperation. This is *passiva contritio*, an inwrought contrition, a real anguish of soul, an experience and suffering, as it were, of death. And this, then, is the commencement of genuine repentance."—*Smalcald Articles*, 3, 3.

Rom. 7: 9—11.

II. "We affirm that contrition, or true penitence, is, to be alarmed in conscience, to be deeply sensible of our sinfulness and of the great wrath of God because of our sins, and to be grieved that we are sinners. And this contrition is produced when the word of God has effectually discovered and rebuked our sins."—*Apology*, Art. 12.

Luke 15: 18, 19; 18: 13; 2 Cor. 7: 9.

III. "Whosoever does not repent, cannot expect to obtain the forgiveness of sins, but remains in the snares of the devil, and is the object of eternal condemnation."—*Hunnius' Epit. Cred.*, 459.

Luke 13: 3; Acts 3: 19; Rom. 2: 5.

IV. "Repentance consists of conviction, of sin, of God's anger against sin, and his determination to punish it with eternal pain, of man's utter inability to escape in his own or

any mere creature's strength; a deep-felt grief and affliction on account of sin, together with a hearty wish to be free from it, and an intense abhorrence of it."—*Hunnius' Epit. Cred.*, 461.

2 Sam. 12: 13; Matt. 26: 75.

V. "But the word *Repentance*, is not always used in the Scriptures in one and the same sense. It is sometimes taken for the entire conversion of a man; as in Luke 13: 5; 15: 7. But in other places, such as Mark 1: 15; Acts 20: 21; Luke 24: 46, 47, where repentance and faith, or repentance and remission of sins, are distinguished from each other, *Repentance* means simply the sincere acknowledgment of sins, the experience of true sorrow on account of them, and the earnest abandonment of them. This knowledge and experience is wrought by the Law, but it is not quite sufficient for a saving conversion to God, except faith in Christ be added to it, through whose merits the consoling announcements of the holy Gospel are addressed to all penitent sinners whom the threatenings of the law have awakened and alarmed. And in order that the griefs or fears produced by the law may not lead to utter despair, it is necessary to have the announcements of the Gospel also taken into the soul, that the repentance may be unto life."—*Formula of Concord, Exp.* 5.

VI. "And this repentance continues to work in christians, even until death, and ceases not to assail the sins which yet remain in the flesh throughout life."—*Smalcald Art.* 3. 3.

Phil. 3: 12—14; Rom. 7: 18.

ARTICLE XVIII.

Faith.

I. "We believe, teach, and confess, that faith is the sole medium and instrument by which we apprehend Christ, and, in him, the righteousness which avails in the sight of God; for it is for Christ's sake that this faith is reckoned to us for righteousness."—*Form. Conc. Epit.* 1, 3.

Eph. 2: 8, 9; Rom. 3: 28; Acts 10: 43; Gal. 2: 16.

II. "This faith is not a bare historic knowledge of Christ, but a Divine gift, by which we truly apprehend Christ, our Redeemer, as presented in the Gospel message, and trust in him, that for the sake of his righteousness alone, our sins are

graciously forgiven, we justified before God the Father, and entitled to expect eternal salvation."—*Formula of Concord, Epit.* 1, 3.

James 2 : 19, 20.

III. "The Holy Spirit will not produce faith in the hearts of men without means, or by exciting enthusiastic raptures; but it is through the preaching, hearing, reading and pondering of the Word that he produces it."—*Gerhard*, 7, 163.

Rom. 10 : 17; John 17 : 17; Is. 8 : 20; Rom. 1 : 16.

IV. "Three things are essential to faith: *first*, a knowledge of all that God has revealed concerning our salvation; *second*, an undoubting assent and persuasion as to the truth of what the Scriptures declare; and *third*, a firm confidence in God, by which we are assured that he is able and willing to fulfil and verify all his gracious promises of good to us and all mankind."—*Hunnius' Epit. Cred.* 502.

Rom. 10 : 14; Acts 13 : 46; 2 Tim. 1 : 12.

V. "The three elements of faith may be distinguished after this manner: *Credere Deum*; that is, to believe that God himself is. *Credere Deo*; that is, to believe the truth of what God has declared. *Credere in Deum*; that is, to believe so as to love God, to enter into him, to cleave to him, and to be incorporated with his own members."—*Quenstedt, IV.* 282.

Heb. 11 : 6; 1 Thess. 2 : 13; 1 John 5 : 10; 5 : 2.

VI. "Properly speaking, faith is a divinely wrought and hearty assent of the soul to the promises as true and certain. Such is the faith of which the Scriptures speak. Yet, of a truth, this faith is not mere fruitless knowledge, neither can it exist along with mortal sin; but it is the work of the Holy Spirit, by which we are delivered from spiritual death, and the bruised and troubled soul is comforted and made to live anew."—*Apology*, 4, 2.

Rom. 2 : 16; Eph. 2 : 8; Rom. 4 : 6; James 2 : 23.

VII. "And when we speak of faith as a new light, life and power in the heart, which renews the affections and dispositions, and transforms the man into a new creature, to wit, an illumination and work of the Holy Ghost superinduced upon nature; every one knows that mortal sin is wholly excluded;

for how can light and darkness dwell together? Wherever, and while ever faith exists, it bears fruit."—*Apol. Art. 4.*

James 2: 14—18; 1 John 3: 3; 2 Thess. 3: 5.

ARTICLE XIX.

Justification.

I. "The immediate effect of faith is, the forgiveness of sins, adoption, justification, union with Christ, access to God, and peace of conscience. Among these, justification holds the pre-eminence, and to it may be referred all other results of faith."—*Quenstedt, IV. 286.*

Rom. 1: 16; 3: 26, 28, 30; 5: 1; 10: 10; Eph. 2: 8.

II. "In the Holy Scriptures, to *justify*, means to *absolve*, to pronounce a sentence of release from sin."—*Formula of Concord, Epit. 1, 3.*

Rom. 8: 33.

III. "Justification is simply the forgiveness of sins, and the remission of all punishment, by which men are considered and declared to be just, the same as if they had never committed sin, and never become guilty before God."—*Hunnius' Epit. Cred., 481.*

Heb. 8: 12.

IV. "Justification is that act of God, through which, as a matter of pure favor and gratuity, he pronounces the sinner who believes in Christ free, and confers upon the same the forgiveness of sins, and imputes to him the righteousness of Christ, so as to be completely reconciled, accepted into sonship, acquitted of the guilt and punishment of sin, and brought to everlasting blessedness."—*Hutter's Compend. 76.*

John 1: 12; 3: 18.

ARTICLE XX.

Conversion.

I. "When men, having their understandings darkened, and alienated from the life of God through the ignorance that is in them, are enlightened by Christ, the great Light of the world, and are brought to walk in the light, casting off the works of darkness, and putting on the armor of light; the

change is denoted by the word *conversion*."—*Hunnius' Epit. Cred.* 539.

Eph. 5: 8; Rom. 13: 12—14; Ez. 36: 25—27.

II. "Genuine conversion requires a change, and new impulses and inclinations, in the mind, will and heart; to wit, that the heart should know its sinfulness, and stand in awe of the wrath of God, abandon its wicked ways, acknowledge and accept the promises of grace in Christ Jesus, entertain good thoughts, be zealous in christian effort, and ever fight against the carnal nature. For where these things are not, there is no true conversion."—*Form. Conc.*, 2, 2.

Luke 15: 17—19.

III. "The fruits of conversion are partly identical with those of repentance and justification; for he who is converted loves God, and hence his fellow-men also, gives unto God his due obedience, serving wherever he can, and doing unto others as he would that others should do unto him."—*Hunnius' Epit. Cred.* 560.

Rom. 6: 12, 13; 8: 13, 14.

ARTICLE XXI.

Regeneration.

I. "Although God does not coerce men to piety, he yet draws those whom he would convert, and so draws them that their darkened understandings become illuminated, and their rebellious wills submissive and obedient. And this is what the Scriptures call *creating a new heart*."—*Form. Conc. Exp.* 2, 2.

Ps. 51: 10; Ez. 11: 19, 20; John 6: 44; Deut. 29: 4.

II. "The most merciful God seriously intends that all men should be enlightened and renewed; but in fact those only are thus enlightened, who being called and introduced into the church, yield to the influences of the Holy Spirit, and attentively hear, read and ponder the word of God."—*Holz, Schmid's Dog.* 365.

Ez. 33: 11; 1 Cor. 1: 21; Matt. 17: 5.

III. "The words *regeneration* (*regeneratio*) and *vivification* (*vivificatio*) denote the renewal or renovation of human nature, between which and justification a distinction is properly made."—*Formula of Concord, Epit.* 3.

IV. "This word is also used in a sense which embraces as well the forgiveness of sins for Christ's sake, as the subsequent renewal which the Holy Ghost works in those who are justified by faith. Then again, it is employed to signify nothing more than the remission of sins and adoption among the children of God. . And it is used also frequently to denote the sanctification and renovation which follow justification."—*Form. Conc. Exp.* 3. .

V. "Regeneration consists in the mortification of the sinful nature, and the awaking of the soul and all its powers to activity in things acceptable and pleasing to God. . The whole man is changed, so that wherein he formerly was dead to every good work, he now is alive and busy, and wherein he formerly was alive to evil and its pursuit, he now is entirely dead. . He is, as it were, *born again*, and has become quite *another man*."—*Hunnius' Epit. Cred.* 574—579.

1 John 3: 9; Eph. 2: 1; Rom. 6: 4—14.

ARTICLE XXII.

Union with God.

I. "The Holy Scriptures declare concerning believers, that God dwells in them, and thus point to a peculiar union of God with them, which theologians call the *Mystical Union*. This union is brought about along with justification and regeneration, and cannot be separated from them, so that as the forgiveness of sins is included in justification, and the prevalence of faith in regeneration, so the immediate result of both these gracious operations is embraced in the *Mystical Union*, in which God, in some special way, likewise dwells in the justified and regenerated."—*Schmid's Dogmat.* 386.

John 6: 56; 14: 20; 15: 5; Rom. 12: 4, 5; 1 Cor. 6: 15; Eph. 5: 30.

II. "More, however, is meant by this *Mystical Union* than the mere harmony of the human with the Divine will, or a mere unity of affection, or a mere co-working or partnership of spiritual gifts on the part of the Holy Ghost. It signifies the real incorporation of God with man."—*Ibid.*

2 Cor. 6: 16; Eph. 5: 30—32.

III. "The *Mystical Union* is the spiritual connection of the triune God with justified man, in whom, as in a consecrated temple, his presence specially and substantially resides,

and fills the same with grace and blessing."—*Hollaz, Schmid, Dog.* 388.

Rom. 11: 17, 24; 1 Cor. 3: 16; 15: 15.

ARTICLE XXIII.

Sanctification.

I. "To such as are justified by faith through the only Mediator, Christ Jesus, the Holy Ghost is further given to renovate and sanctify them, and beget in them love to God and man; but their renovation is not perfect while in this life, but only begun."—*Form. Conc. Exp.* 2, 3.

Rom. 8: 30; 1 Cor. 1: 30; Rom. 6: 6—14.

II. "Justified believers first obtain the imputed righteousness of Christ, and then the incipient righteousness of new obedience."—*Form. Conc., Exp.* 2, 3.

Rom. 3: 25; Heb. 9: 14; 1 John 3: 3.

III. "Sanctification is the work of the Holy Trinity, by which he consecrates us, body and soul, as his temple, filling us with all manner of excellencies, expelling from us every form of vice, and bestowing upon us the grace of God and the kingdom of heaven."—*Calovius, X.* 582.

1 Cor. 6: 11.

IV. "The sanctifying renewal of man, is the delivering of him from his sinful state, the process of his restoration to his original goodness, to the end that he may know God, put off sin from his mind and members, and honor and serve the Lord in righteousness and true holiness."—*Hunnius' Epit. Cred.*, 566.

Eph. 4: 24; Titus 2: 11—14.

ARTICLE XXIV.

Good Works.

I. "Good works are the fruits produced by faith and justification; and all works may be so called which are performed from obedience and conformity to the will and ordinances of God."—*Hunnius' Epit. Cred.* 527.

Gal. 5: 22, 23.

II. "True faith must bring forth good fruits and works, and we must do all manner of good deeds, because God thus re-

quires and commands; yet we must not put any confidence in these works as meriting favor in God's sight."—*Augsburg Confession, Art. 6.*

Eph. 2: 10; James 2: 17; Luke 17: 10.

III. "This, however, is to be understood, as Christ the Lord and his apostles themselves have declared, to wit, that the ransomed soul performs these works of obedience, not through fear of punishment, as a slave, but through love of righteousness, as a child."—*Form. Conc., Epit. Art. 4.*

2 Cor. 5: 14, 15; 1 John 4: 18; 5: 2, 3.

IV. "Accordingly, whereby faith we are born anew, and feel assured that God is gracious, and will be our Father and Helper, we begin to reverence, love, thank and honor him, pray and look to him for assistance, and submit to him in our trials. Then also we begin to love our fellow-men; and through the Spirit of Christ there then is in us a new heart, mind and soul."—*Apology, Art. 4, 3.*

ARTICLE XXV.

The means of Salvation.

I. "Thus far we have only been considering the remedies and provisions which God has instituted for the purpose of raising the human race from the sins into which it has fallen. It now remains for us to see how God applies these remedies."—*Hunnius' Epitome Cred. 598.*

II. "Under the Old Testament dispensation, God occasionally treated with men without the employment of secondary agencies. Thus he spake face to face with Abraham, with Moses, through the ephod of the high priest, by visions, dreams, &c."—*Hunnius' Epit. Cred. 601.*

Gen. 20: 3; Ex. 33: 1; 25: 22; Gen. 28: 12, 13.

III. "God now no longer treats with us in these divers ways; and in matters of faith and salvation, he does not now lead his people by direct extraordinary revelations, but has ordained the ministrations of the prophets, priests and written scriptures, as the medium of our instruction in these things. Hence we are not to expect God to communicate with us apart from such means."—*Hunnius' Epit. Cred. 602.*

Luke 16: 31; John 1: 18.

IV. "Besides, the Holy Scriptures are so complete and perfect, that we are in no need of any other teaching. We are told that they are able to make us wise unto salvation, to furnish us unto every good work."—*Hunnius' Epit. Cred.*, 605.

2 Tim. 3: 15, 16, 17.

V. "It is the Holy Spirit alone that kindles faith in the heart, but this is done, not without outward agencies, or the use of external ordinances."—*Luther, I. 2184.*

Mark 16: 15, 16; Rom. 10: 17.

VI. "To the end that we might obtain saving faith, God has instituted the ministry, and given the Gospel and the sacraments, through which, as means, he imparts the Holy Ghost, who, in his own time and place, works faith in those who hear the Gospel."—*Augsburg Confession, Art. 5.*

Matt. 28: 18—20; Luke 10: 16; 1 Cor. 1: 21.

VII. "The Holy Ghost is ever with the christian community, and sanctifies it through the word and sacraments, by which he produces inward faith, and a true apprehension of Christ. These are the agencies and instruments by which he accomplishes the purification and sanctification of his people continually."—*Luther, VIII. 266.*

John 14: 16; 17: 17; Acts 2: 38; Eph. 5: 26, 27; John. 6: 53.

ARTICLE XXVI.

The Word of God.

I. "The word of God is the most efficient of all the means of salvation."—*Hollaz, Schmid's Dog.* 412.

Luke 8: 11; Ps. 119: 7; James 1: 18; 1 Pet. 1: 23.

II. "All the works of creation are masks or symbols, under which God conceals himself, and through which he communicates with us."—*Luther, VIII. 1741.*

Rom. 1: 20.

III. "But although God's works are not dumb things, but proclaim and portray Deity visibly to us, yet he has furnished us with greater and mightier consolations, by adding to his works the oral word, which indeed the eye cannot see, but the ear hears, and the heart, by the communications of the Spirit, understands."—*Luther, I. 856.*

2 Pet. 1: 19—21.

IV. "Where there is no higher word to govern us, it is proper to follow reason. But this more particularly concerns external things; for what relates to matters of the Spirit, God has very fully revealed to us in his oral communications."
—*Luther, I. 1974.*

Rom. 2: 14, 15; Mark 7: 7; 2 Tim. 3: 16.

V. "As christians, we believe and confess the writings of the prophets and apostles, which together are known as *the Bible*, to be the only pure word of God, and the only medium through which God delivers to us what is necessary for us to know concerning the salvation of our souls and our eternal welfare."—*Hunnius' Epit. Cred. 5.*

• John 5: 39; 2 Tim. 3: 15.

VI. "The collection of books, as well of the Old Testament as of the New, is called *The Canon*, that is, the Reed, the measuring rod, the Rule; because their contents furnish the Divine Rule of what all christian faith and life must be."
—*Kurtz of Dorpat, Lehrbegriff der Evan. Kirche, 5.*

VII. "*The ancient Canon* embraces the following scriptures: *first*, the records of the founding of the old economy, to wit, Genesis, Exodus, Leviticus, Numbers and Deuteronomy; *second*, the historical records of the old economy, to wit, Joshua, Judges, Ruth, the two books of Samuel, first and second Kings, first and second Chronicles, Ezra, Nehemiah, and Esther; *third*, the records of spiritual life among believers under the old economy, to wit, Job, Psalms, Proverbs of Solomon, Ecclesiastes, and the Song of Solomon; *fourth*, the records of prophecy under the old economy, to wit, Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Josiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi."—*Ibid.*

VIII. "*The New Testament Canon* consists of the following scriptures: *first*, the records of the founding of the new economy, or the four Gospels of Matthew, Mark, Luke and John; *second*, the records of the history of the new economy, to wit, the Acts of the Apostles; *third*, the records of doctrine and life under the new economy, to wit, the Epistles of Paul to the Romans, to the Corinthians first and second, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians first and second, to Timothy first and second, to Titus, to Philemon, the General

Epistles of Peter first and second, and of John first, second and third, the Epistle to the Hebrews, and the Epistles of James and Jude; *fourth*, the records of prophecy under the new economy, to wit, the Apocalypse or Revelation of John."—*Ibid.*

IX. "As an appendix to the canonical books of the Old Testament, and found in many editions of the Bible, we have the additional so-called *Apocryphal Books*. These were written by pious men under the light of the ancient Scriptures, after the Old Testament canon was finished, and have long since been rejected as not directly inspired. They are inferior historical connecting links between the Old and New Testaments, whose chief value is in what light they furnish of the ideas and belief entertained in that period of the development of the Divine kingdom. They consist of the following writings: Judith, the wisdom of Solomon, Tobit, Sirach, Baruch, Maccabees first and second, Esdras first and second, History of Susanna, Bel and the Dragon, Prayer of Manasses, Song of the three Children, and chapters from the book of Esther."—*Ibid.*

X. "The Holy Scripture is the Word of God reduced to writing, according to his own will, by the prophets, evangelists and apostles."—*Gerhard, II. 427.*

2 Pet. 1: 21.

XI. "Although God did not furnish the Scriptures directly from his own hand, but chose to employ the agency and pens of the prophets and apostles; nevertheless, nothing on that account is to be subtracted from the authority of the Scriptures. For it is God, and God only, who inspired the prophets and apostles, not merely as to their speaking, but also as to their writing, and made use of their voices, tongues, hands and pens. So far then the Scriptures are from God himself, and for this reason they are also free from error. For the sacred writers were made to occupy the place of mere organs and passive instruments."—*Hutter, Loci Theolog.*

Neh. 9: 30; Zech. 7: 11; Luke 1: 70; Gal. 1: 11; Acts 3: 18; Heb. 1: 1.

XII. "Inspiration embraces Divine assistance and direction, which includes the dictation and inward illumination of the Holy Ghost. It extends to every thing in the Holy Scriptures, and hence also to such things as the sacred wri-

ters might have known without it; in which case it served to lead them to make a correct and general record of such matters as God in his sovereign wisdom deems necessary. In like manner it extends to subjects which contain nothing spiritual, such as histories, chronologies, genealogies, and politics. Hence even the smallest things are not to be regarded as less than inspired."—*Hollaz, Quenstedt, Schmid's Dog.* 25.

2 Sam. 23: 1; Jer. 1: 9; 1 Cor. 2: 12; 1 Pet. 1: 21.

XIII. "It cannot therefore be doubted, that that Word, by which God spoke to the fathers, to the people of Israel, by the prophets, and through Christ and his apostles, and which he has caused to be reduced to writing and collected in the Bible, is *The Word of God*, by which he designed to reveal himself unto mankind."—*Hunnius' Epit. Cred.* 14.

Heb. 1: 1.

XIV. "The Word of God as written in the Holy Scriptures, ever since it was committed to writing, has been employed by God as the means of instructing and enlightening men."—*Hunnius' Epit. Cred.* 608.

Ps. 119: 130; Rom. 15: 4.

ARTICLE XXVII.

The Perfection and Sufficiency of the Scriptures.

I. "Forasmuch as the Holy Scriptures are the Word of God, it follows, that what they contain is perfectly true. And as they furnish the entire and only Word of God to us, it follows further, that if we are to know the way that leads to life, that knowledge must also be found complete in the Scriptures."—*Gerhard, Hollaz, Quenstedt, Schmid's Dog.* 41.

II. "The Sacred Scriptures contain perfectly, fully and sufficiently, all that is necessary to be known for faith and christian life, and hence for the attainment of life eternal."—*Quenstedt, I.* 102.

2 Tim. 3: 15, 16; Is. 8: 20; Dent. 4: 2; Rev. 22: 18, 19.

III. "The Holy Scriptures abundantly provide us with a knowledge of all that concerns our salvation, the refutation of heresies, the worship of God, a godly life, and whatever consolations our necessities may demand. Concerning none of these points can the Scriptures be shown to be deficient.

On the contrary, thousands of christians have gone to them for consolation, and have ever found them adequate in all respects."—*Hunnius' Epit. Cred.* 38.

Rom. 1: 16, 17.

ARTICLE XXVIII.

The Perspicuity of the Scriptures.

I. "If the Holy Scriptures, and they alone, contain what is requisite to salvation, then they must also contain it in a form so clear and intelligible as to be accessible to each and every understanding."—*Calovius, Baier, Quenstedt, Schmid's Dog.* 44.

Deut. 30: 11—14; Ps. 119: 9, 98—100; Is. 28: 10, 13.

II. "But when it is said that the Scriptures are thus plain and easily to be understood, the meaning is not that each and every thing contained in them is clear and perspicuous, but only what must be known to be saved; not that no preliminary qualifications are required to a full knowledge of the Scriptures, for there must needs be for this, a proper application of reason, a knowledge of language, an unbiased judgment, and the enlightening influences of the Holy Ghost; nor yet, that there are no mysteries in the christian faith, for mysteries there are, and mysteries they will remain; but that the Scriptures are so plain, that they give us so far to understand these mysteries, that, by Divine grace, we may not be unacquainted with them."—*Gerhard, Baier, Quenstedt, Schmid's Dog.* 45.

1 Tim. 3: 16; Eph. 3: 3; Col. 1: 26, 27.

III. "It is true that some passages of the Scriptures are dark, but these obscure parts teach nothing contrary to what is clearly and plainly presented in other places."—*Luther, XII.* 45.

2 Pet. 3: 16, 17; 1 Cor. 2: 13.

IV. "The right of free judgment must not be taken from us; neither can we suffer ourselves to be bound, without distinction, to every thing that councils have decreed, or the fathers taught; but we must insist upon the distinction, that what they decree and teach agreeable to the Scriptures, we will receive, not because councils have decreed or fathers taught them, but upon the authority of the word of God, on which they also plant themselves, and to which they point

us. But when they go beyond this, and decree things not in the Word of God, but taken from their own imaginings, such decrees do not bind the conscience."—*Luther, XI. 631.*

Is. 8: 20; Matt. 15: 3; Mark 7: 7; Col. 2: 8.

V. "That the Bible has met with so many, and often opposite interpretations, is not the fault of the Scriptures, but has resulted from the blindness of human reason seeking to find in the Word of God the confirmation of its own errors."—*Hunnius' Epit. Cred., 40.*

Matt. 22: 29.

VI. "In order to understand the Scriptures correctly, we must have the assistance of the Holy Ghost, an humble mind, and compare single passages with the general tenor of the Bible. Neither ought we to forget, that the more difficult and obscure passages often become clear in the light of other parts that are plainer, and more accessible to our understanding."—*Ibid.*

John 16: 13; Rom. 12: 6; 1 Cor. 2: 13.

ARTICLE XXIX.

The Efficacy and Power of the Word.

I. "The Holy Scriptures are living and efficacious, the medium of illumination, conversion and renewal, the power of God to instruct and animate."—*Calovius, I. 478.*

2 Tim. 3: 16; Heb. 4: 12.

II. "This testimony in their own behalf, the Scriptures carry with them, that they have the power to convince every soul that loves the truth, and is willing to submit to the influences of that Spirit which speaketh in them."—*Hunnius' Epit. Cred. 38.*

John 3: 19—21.

III. "Where the Word is heard, considered, and seriously dealt with, it has the strength and power never to be fruitless; but always awakens new views, emotions and desires, and cleanses the heart and thoughts; for it is neither dead nor inactive, but living and mighty."—*Larg. Cat., 1, 4.*

Is. 55: 11.

IV. "The efficiency of the Word of God is not mere theory, but *fact*; consisting not in mere moral persuasions, but in supernatural operations, not external or supervening from

human effort, but existing in the Word itself; not accidental, but necessary by force of Divine arrangement, and hence not separable, but perpetual, even without being used, still the word of God, which is competent to the highest effects. This power is really Divine, the same with the Holy Ghost, who is ever effectively united with it."—*Hollaz, Schmid's Dogm.* 412.

Rom. 1:16; 7:9, 10; 1 Cor. 1:18, 24; 15:2; 2 Cor. 2:14.

V. "Neither he who preaches the word, nor he who hears it, should ever doubt of these gracious operations of the Holy Ghost, but ought to be well assured, that wherever it is preached in purity and sincerity as God has commanded, and whenever it is listened to with attention and seriousness, and pondered in the heart, there God certainly is present with his grace, and gives what man in his own strength cannot receive or impart."—*Form. Conc. Exp.* 2.

Ecc. 11:6; 2 Tim. 4:2; Matt. 28:20.

ARTICLE XXX.

The Sacraments.

I. "To the word of the Gospel, God has added, as it were, another medium of his saving grace, to wit, the Sacraments, which are the *visible word*."—*Quenstedt, IV.* 73.

II. "The Word of God is sometimes propounded to us by itself or *nakedly*, and sometimes clothed, or *visibly*, through the medium of certain rites or sacraments, which God has instituted."—*Chemnitz, Exam. Con. Trd. Schmid's Dogm.* 426.

Exodus 12:26, 27; 13:8—10; 1 Cor. 11:26.

III. "As the Word enters the ear in order to move the heart, so the external ordinance is placed before the eye to produce the same result. As Augustine says, a *sacrament is the visible word*. It is a sort of picture or representation of what the word announces; and hence the office of both is the same."—*Apology, Art.* 7.

IV. "A Sacrament is a holy ordinance, appointed of God, which consists of an element or outward sign, together with Divine grace, by which God not only signifies and seals the Gospel's peculiar promise of grace, that is, the gracious forgiveness of sins, but also, through these outward signs, exhi-

bits and really imparts the heavenly benefits promised in each sacrament respectively at its institution, so that each one partaking in faith, is thereby assured of saving acceptance with God."—*Hutter's Comp.* 124.

V. "An ordinance, to be properly regarded as a sacrament of the New Testament, must possess the following requisites : 1. It must have an external, material and visible element or sign, which may be handled, exhibited and used in some outward service. 2. The use of that element in that particular service, must be expressly commanded, authorized and sanctioned of God. 3. It must be commanded and instituted in the New Testament. 4. It must have been instituted, not for a particular period or generation, but as obligatory to the end of the world. 5. It must have the Divine promise of grace as its effect or fruit. 6. That promise must not only be a mere naked and general promise of God's word, but annexed to the sacramental sign, and, as it were, clothed with that sign or element. 7. That promise must not relate to the general gifts of God, whether corporeal or spiritual, but must be a special promise of grace, merciful reconciliation with God, the remission of sins, in a word, of all the blessings of redemption. 8. And that promise in the sacraments must be announced, not in general only, but on the authority of God must be offered, declared, applied and sealed to all who in faith use the sacrament."—*Chemnitz, Ex. Con. Trd. Schmid's Dogm.* 429.

VI. "The administration, dispensation, exhibition and reception of a sacrament, are essential to it; but the *mode* of the administration and reception of it admits of some liberty and variety. For example, it is necessary that an individual should be baptized with water, that is, *washed* in the name of the Father, Son, and Holy Ghost; but it matters not whether this ablution is performed by immersion into water, or by affusion or sprinkling with water."—*Hollaz, Schmid's Dogm.*, 433.

VII. "In order that a sacrament may be received in its salutary efficacy, faith is of necessity required."—*Hollaz, Schmid's Dogm.* 434.

Heb. 11: 6; Mark 16: 16.

VIII. "The sacraments are not only tokens by which christians may be outwardly recognized, but signs and testi-

monies of the Divine will towards us, to excite and strengthen our faith; accordingly they also require faith, and are only properly received, when received in faith."—*Augsburg Confession*, Art. 13.

1 Cor. 12, 13; 10: 17; Acts 19: 2—5.

IX. "We reject and condemn the entire mass of scholastic errors, which teach, that any careless partaker of the sacrament, if only he does not positively resist, receives *ex opere operato*, (by virtue of the act itself,) the grace and favor of God, even without good motives or faith in his heart. To hold that we are justified by a mere ceremony or external work, is plainly a Jewish error. Hence we declare, that faith is essential to the right use of the sacraments; a faith which believes the Divine promises, and accepts the offers of grace, which are presented in the word and sacraments. This is the only use of the sacraments upon which we can confidently rely; for no one can embrace the promises of God but by faith alone; the sacraments are outward signs and certifications of the promises; therefore, there must be faith for a proper use of them."—*Apology*, Art. 13.

X. "There are, properly speaking, but two christian sacraments; to wit, Baptism and the Lord's Supper."—*Hutter's Comp.* 125.

ARTICLE XXXI.

The Sacrament of Baptism.

I. "The first christian sacrament is Holy Baptism."—*Hunnius' Epit. Cred.* 632.

Matt. 28: 19; Acts 2: 38—41.

II. "We teach that it is necessary, and that grace is offered through it."—*Augsburg Confession*, Art. 9.

Mark 16: 16; John 3: 5; Acts 2: 38; 10: 48.

III. "Baptism is simply the word of God in connection with water, an institution of God, and therefore obligatory upon us; or, as Paul says, it is the *washing of water by the word*; Eph. 5: 26. We cannot therefore agree with Thomas and the Dominicans, who forget the word, and say that God has placed a spiritual power in the water, which by mere water washes away sins."—*Smalcald Articles*, 5.

Acts 10: 48; 1 Pet. 3: 21.

IV. "The word and the water are not to be separated. For if the word is separated from the water, it is not different from that used for ordinary purposes, and baptism becomes a common ablution; but when the word is taken in connection with the water, as God has ordained, it is a sacrament, and is called christian baptism." *Larger Catechism*, 4.

V. "Whether a man is baptized by immersion into water, or by sprinkling, pouring or applying the water to him, it is the same."—*Gerhard*, IX. 137.

Eph. 5: 26; Tit. 3: 5; Ez. 36: 25, 26; Heb. 10: 22.

VI. "The act of baptism consists in our being brought into connection with water, and denotes the mortification of the old Adam, and the calling into life and action of the new man. Now this is the work of a lifetime, so that christian life is nothing but a continuous baptism, once begun and then ever to go on. This is the true use of baptism. If this amendment of life does not follow, and the old Adamic nature is left to grow and strengthen unmolested, the design of baptism is frustrated, and God's ordinance thwarted. . . But where faith exhibits its fruits, there baptism is no empty sign, but attended with the active work of mortifying the flesh; and where faith does not exist, there a mere barren sign remains. Hence baptism, both in its signification and in its efficacy, includes what used to be called *the third sacrament*; that is, repentance, which is properly nothing but baptism, or the application and appropriation of baptism. For what is repentance but an earnest assault upon the old man, and an entrance upon a new life? To live in penitence, then, is to exhibit the fruits of baptism, which not only signifies this new life, but has its effect, power, and exercise in it."—*Larg. Catech.* 4.

Col. 2: 12; Acts 2: 38; 22: 16; Heb. 10: 22; 1 Pet. 3: 21; Tit. 3: 5; Gal. 3: 27.

VII. Thus, then, "it effects the forgiveness of sins, delivers from death and the devil, and confers everlasting salvation upon all who believe it."—*Smaller Catechism*, 4.

Acts 2: 38; 22: 16; Eph. 5: 25; Col. 2: 11—13; 1 Cor. 5: 11; Rom. 6: 4, 5; Col. 1: 12—14; 1 Thess. 2: 13.

VIII. "It is not, indeed, the water that has such effect, but the word of God that is with and in the water, and faith trusting this word of God in the water. For without the word of God, the water is mere water, hence no baptism;

but with the word of God, it constitutes a baptism; that is, a gracious water of life, and a washing of regeneration in the Holy Ghost."—*Smaller Catechism*, 4.

Eph. 5: 26; Heb. 11: 6; Mark 16: 16.

IX. "As in the case of the oral word, so in regard to baptism, we hold, that the water and the word (which is the principal constituent of baptism) externally applied, effect nothing without the internal influence of the Holy Spirit; and yet such baptism is God's outward sign, instrumentality, and work, through which he operates in us, in order that it may be something more than mere human ceremony and sign."—*Luther*.

Matt. 3: 11.

X. "The chief end of baptism is, to signify, offer, confer and apply Gospel grace."—*Hollaz, Schmid's Dogm.* 446.

Acts 2: 38, 41; 8: 12, 36—38; 16: 14, 15, 31, 33; 18: 8.

XI. "Neither does baptism benefit believers, only at the time it is received, but afterwards, and continues valid and productive throughout life, strengthening their faith, and helping them on to ultimate sanctification."—*Baier, Schmid's Dogm.* 447.

Rom. 6: 2—14.

XII. "When one has once had baptism conferred on him, he may not have the same repeated; for in baptism God makes a covenant with man, and when this covenant has once been concluded, it cannot be necessary to conclude it again, seeing that the gifts and callings of God are without repentance."—*Hunnius' Epit. Cred.* 661.

Eph. 4: 5.

AS TO INFANTS.

XIII. "We teach, that children ought to be baptized, who through baptism are presented to God, and become acceptable to him."—*Augsburg Confession*, Art. 9.

Gen. 17: 12; Mark 10: 14; Acts 2: 39; 1 Cor. 10: 1, 2.

XIV. "We are not to found baptism on one's own faith, but, on the contrary, we are to found and build our faith on our baptism."—*Luther, X.* 2582.

Rom. 6: 3—5; 1 Cor. 15: 29.

XV. "It is the will of God that all people should enter into his covenant of grace, and hence that all should receive baptism. There is, accordingly, no reason for excluding any one, old or young, rich or poor, man or woman, from the benefits of the same, unless such a one should unfit himself for its reception."—*Hunnius' Epit. Cred.* 646.

Matt. 28 : 19.

XVI. "As grace and salvation in Christ are offered to all, so baptism is offered to both men and women, to youths and infants; for in and with baptism, the grace necessary for all, and the treasure of the Gospel, are offered to them."—*Apol. Art.* 9.

XVII. "Children ought to be baptized; for they also have a right to the promise of redemption effected through Christ; and the church should offer it to them."—*Smalcald Articles*, 1, 5.

Acts 2 : 39 ; Matt. 18 : 3.

XVIII. "Little children have a share in the covenant of grace. Christ himself says, *of such is the kingdom*. This covenant is made in baptism. Whosoever then is a partaker of the covenant of grace, must be entitled to baptism; and as children are partakers of this covenant, they ought to be baptized."—*Hunnius' Epit. Cred.*, 646.

Mark 10 : 14.

XIX. "As baptism is commanded of God, and a means of grace, we are bound to attend to it; but its necessity is not absolute; should the infants of christian parents depart this life without baptism, we believe that they are saved."—*Hollaz, Schmid's Dogm.* 452.

Matt. 18 : 6, 10, 14.

XX. "If little children are deprived of baptism without their fault, and the open command and prayer be not despised, it is still hoped that the kind and merciful God will think graciously upon them; . . . but he has not revealed to us what effect the neglect of the baptism of our children may have upon them."—*Luther, XXII.* 872.

CONFIRMATION.

XXI. Our church asks of baptized children, when they come to sufficient age, personally to acknowledge and confirm their baptismal consecration, and thus for themselves to en-

dorse and ratify the covenant transfer to God which was made of them in their infancy.

Heb. 6: 2; Acts 8: 14—17; 19: 5, 6.

XXII. This ceremony is called *confirmation*, and is always accompanied with "the laying on of hands" with prayer.

Num. 27: 18; Acts 6: 6; 13: 3; 1 Tim. 4: 14; Acts 15: 32.

XXIII. "Confirmation is a rite which has come down from the ancient fathers, and which the church has never regarded as essential to salvation; for it has not the command of God. It is well, therefore, to distinguish it from Baptism and the Lord's Supper, which rest upon the expressed will of God, and have the promise of his favor."—*Apology, XIII* (VII).

XXIV. "Confirmation is not an appendage to baptism, nor the completion of it; (for an act of God toward us, needs no human additions to make it perfect;) but it is a preparation for admission for the first time to the Lord's Supper."—*Schmid's Dogm.* 450, *Kurtz's Lehrbegriff*, 201.

Matt. 10: 32, 33; Eph. 6: 12; 1 Cor. 11: 28, 29.

ARTICLE XXXII.

The Sacrament of the Lord's Supper.

I. "The Sacrament (of the Supper) was instituted by Christ, for the consolation of awakened consciences, to strengthen their faith that the flesh of Christ was given for the life of the world, and that we, through this bread, are brought into communion with him, and so find favor and life."—*Apology, Art. 22.*

Matt. 26: 26—29; 1 Cor. 11: 23—26; 10: 16, 17.

II. "This most solemn sacrament was intended to be received until the end of the world, with obedient reverence, to be a perpetual memorial of the Savior's bitter sufferings and death, and of all his benefits, a sealing of the New Testament, a consolation for troubled hearts, and a continual bond and union of christians with Christ their Head, and with each other."—*Formula of Concord, Exp.* 10.

III. "The Scriptures call this sacrament, *The Lord's Supper*, *The Lord's Table*, *The Communion*, *The New Testament*. By the Greek fathers, it is called *the Eucharist*, *Feast of Love*, *Mystery*, &c. By the Latin fathers it is

called the *Sacrament of the Altar*, and sometimes the *Mass*."—*Schmid's Dogma*, 458.

1 Cor. 11: 20; 10: 21; Luke 22: 20; 1 Cor. 11: 25.

IV. As in baptism, so in the Lord's Supper, the doctrinal writers distinguish between what is earthly or material, and what is heavenly. "The earthly element is in part *bread*, in regard to its substance, genuine; in regard to its quantity, it matters not whether much or little, round or oblong; in regard to its quality, it is not essential whether it be leavened or unleavened; in regard to the kind of grain, it may be wheat or something else. The other *earthly part* is *wine*, as to its substance, genuine; but whether red or white, pure or mingled with water, it matters not. The *heavenly part* is the true body and blood of Christ."—*Hollaz, Schmid's Dog.* 458.

V. "The true body and blood of Christ are truly present in the Lord's Supper, and there administered and received."—*Augsburg Confession*, Art. 10.

Matt. 26: 26; 1 Cor. 10: 16; 11: 24, 27, 29.

VI. This reception of the body and blood of Christ in the Supper, "is not only spiritually by faith, but also orally, or with the lips, yet not in the gross physical sense in which the people of Capernaum conceived of it in John 6: 52—59, but in a *supernatural and heavenly manner*."—*Form. Conc., Epit.* 7.

VII. "The true body and blood of our Lord Jesus Christ are given to christians, to eat and drink them in the bread and wine, as Christ himself has commanded. Which means, that the Lord's Supper is a spiritual work, instituted and ordained by Christ himself, whereby, in the consecrated bread, he gives unto the believer his body to eat, and in the consecrated wine, his blood to drink, in order thereby to apply unto every individual more specially, all the promises of the Gospel, to seal them to him, strengthen his faith, and give him food unto everlasting life."—*Hunnius' Epit. Cred.* 664.

1 Cor. 10: 16.

VIII. "We reject and condemn with our hearts and lips, as false, dangerous and deceptive, the *transubstantiation* of the Papists, that the bread and wine are changed into the substance of the body and blood of Christ; and in like manner, all other Papish abuses of this sacrament—the abomina-

tion of the sacrifice of the mass for the living or dead, and the practice of administering but one element to the laity."—*Form. Conc., Exp. 7.*

IX. "The mode in which the body of Christ is present in the bread is not determined; and though there is a sacramental union of the bread with the body, it is not dependant on a definitive mode of the presence, but on the peculiar Divine promise."—*Hollaz, Schmid's Dog., 460.*

X. "If the union or presence of Christ's body in the bread were physical, appearing in a natural way, the sacramental eating might be clearly explained; for the eating is of the same kind with the union or presence. But that union or presence is not physical; it is therefore easier to show what the sacramental eating is not, than what it is. It is plainly not physical, for that involves the idea of the mastication, deglutition and digestion of what is eaten, and we do not thus eat the body of Christ; but because the presence of Christ's body in the supper is not natural, according to the ordinary mode of things, it does not therefore follow, that his presence is figurative, feigned, or fictitious, for it is true and real, albeit through mystery supernatural, celestial and inscrutable."—*Chemnitz, De Coena Dom.*

XI. "What the nature of this presence is, we know not. The thing itself we know; but the mode of the truth is a mystery which we cannot comprehend. We deny that Christ is present and received in a physical or material manner; but should any one ask how he is present, our answer is, we know not. We commonly call his presence in this holy ordinance a *sacramental presence*. This might seem to be an attempt to define the mode of his presence, but by this word we mean nothing more than that we are ignorant of the mode. It has been said, that we receive Christ *in, under, or with* the bread and wine. These words might be taken as significant of three modes; but they are meant to indicate that we are unwilling to determine any thing about the mode of Christ's presence. Those, therefore, err, who say that we believe in *impanation*, or that Christ is *in* the bread and wine. Nor are those any more correct, who charge us with believing *subpanation*, that is, that Christ is *under* the form of bread and wine. And equally groundless is the charge of *consubstantiation*, or the belief that the body and blood of Christ are changed into one substance *with* the bread and wine."—*Mosheim, Dogm. Theol. I. 328.*

XII. It needs to be stated, that many theologians of the Lutheran Church have not been able to subscribe entirely to the doctrine concerning the real presence of Christ's body and blood as above presented. According to Storr, "Some, after mature and unprejudiced investigation, are unable to persuade themselves of the truth of this peculiar view of the Lord's Supper. . But the blessing itself does not depend on us, or on our views of the doctrine, but on the Divine agency of the Lord. Hence, if they do their duty, and endeavor to partake of the ordinance with proper intentions, and with a grateful recollection of the death of Jesus, they may still, though unknown to themselves, become partakers of the blessing thus conferred. It is, therefore, to be regarded as a matter of just congratulation, that those violent and bitter contentions have been buried in oblivion, which formerly harassed the Protestant churches, and in which, as Luther himself is said to have confessed, the theologians of our church also went to extremes."

Compare Rom. 14 : 1—5.

XIII. Many Lutherans take the ground, that "the better way to state the Lutheran doctrine (of the Supper), is to avoid these subtleties, and to go no further than the general statement, that Christ, as man and as the Son of God, may exert his agency, may act, wherever, and in whatever manner he pleases. He therefore may exert his power at his table, as well as elsewhere. This is perfectly scriptural ; and it is also the sense and spirit of the Lutheran theory. And this doctrine concerning the *nearness* of Christ, his *assistance*, and strengthening *influence*, in his present exalted state, secures eminently that proper inward enjoyment, which Lutherans and Reformed, and even the Roman Catholics, with all their diversity of speculation on this point, may have alike in the Lord's Supper. Christ, when he was about to leave the world, no more to be seen by his followers with the mortal eye, left them this Supper, as a visible pledge of his presence, his protection and love."—*Knapp, Chirst. Theol.*, 146, 2.

XIV. "This sacrament was instituted, *first*, that our minds might individually be stirred to seriousness, to awaken and strengthen our faith; *second*, that in this ordinance there might be a perpetual memorial of Christ's sufferings, death, and resurrection ; and finally, as the very nerve of that worship in which the church of God shows itself to be wholly

separated from the speculations of other establishments and religions."—*Loci Com. De Coena Dom.*

XV. "The Lord's Supper was ordained for the benefit of all men, because Christ has given his body and shed his blood for all, without exception. Nevertheless, a certain preparation is necessary on our part, in order to receive it worthily."—*Hunnius' Epit. Cred.* 677.

1 Cor. 11: 27—29.

XVI. "Those eat unworthily who have no fear of God, no faith, who are impenitent and unbelieving, and knowingly persevere in sins against conscience."—*Loci Com. De Coena Dom.*

Heb. 11: 6.

XVII. "Those approach the table of the Lord worthily, who earnestly repent, and come to the Lord's Supper solemnly considering what the New Testament testifies and promises, with a view to strengthen their faith."—*Loci Com. De Coena Dom.*

XVIII. "The results and benefits of the Holy Supper are many in number, inestimable in utility, and inconceivable in importance. For as we receive the body and blood of the Son of God himself, crucified for us, and his own blood shed on the cross for our sins, it plainly follows, that all which Christ meritoriously procured for us by giving his body and shedding his blood, are thus presented, conferred, and sealed to us."—*Gerhard, X.* 364.

John 6: 54—58.

XIX. "As to the question how often a christian is to go to the Lord's table, that must be left entirely to his own option, and to the state of his own mind and spiritual experience. Nevertheless, it is desirable and profitable for the christian often to examine himself, and so come, that he may grow in godliness, grace and faith."—*Hunnius' Epit. Cred.* 745.

ARTICLE XXXIII.

The Ministry.

I. If the Word of God is to be preached, there must be some one to preach it. If the Sacraments are to be administered, there must be some one to administer them. And if

the preaching of the Word, and the administration of the Sacraments are the means appointed of God to bring, offer, confer and apply his salvation to the children of men, then the office of the ministry must necessarily be an essential part of the Divine arrangements for redeeming the world.

Rom. 10: 13, 14.

II. "The greatest, holiest, highest, and most essential service which God has appointed and required, is the preaching of the Gospel; for the office of the minister is the most exalted in the church. Where this is not exercised, there can be no knowledge of God, no christian doctrine, and no Gospel."—*Apology, Art. XV. (VIII.)*

1 Cor. 1: 21.

III. "God has instituted the ministerial office."—*Augsburg Confession, Art. 5.*

Matt. 28: 19, 20; 1 Cor. 12: 28; Eph. 4: 8—12.

IV. "The ministerial office has been instituted for the purpose of calling men and fitting them for eternal salvation. This is done by preaching and teaching the Divine word, administering the sacraments, and enforcing church discipline."—*Hunnius' Epit. Cred. 751.*

1 Cor. 3: 5; Eph. 4: 8—13.

V. "God has committed his ministry to *men*, not to angels, or to any other creatures; neither ought it to be entrusted to women."—*Hunnius' Epit. 775.*

2 Cor. 4: 7; 1 Cor. 14: 34.

VI. "There is nothing to hinder any man from desiring this holy office, or from offering his services to the church in this capacity; but that any one should take it up of himself, is not lawful; which occurs when one, of his own accord, assumes to be a minister, and with subtle proceedings, crafts, or corruptions, succeeds in wresting to himself a call."—*Hutter, Compend. 106.*

1 Tim. 3: 1.

VII. "No one should teach or preach publicly in the church, or administer the sacraments, without a regular call."—*Augsburg Confession, 5 § 14.*

Compare Matt. 18: 18; 28: 19; Acts 6: 3; 14: 23; 1 Cor. 4: 1; Tit. 1: 5.

VIII. "The call to the ministry was once immediate, as the call of the prophets and apostles, which was given by the Lord himself without secondary agents, and which ceased with the prophets and apostles; but now it is mediate, through the church, and proceeds from the proper authorities, those already in the service of the church, and the congregation, the hearers, usually called the laity."—*Hutter, Comp.* 108.

IX. "According to apostolic practice, the calling of a minister appertains to the entire church. For when one was to be chosen to fill the place of Judas the traitor, it was not done by the apostles alone, but by the entire assembly of believers. In like manner were the seven deacons chosen from among the people, and placed before the apostles for official sanction."—*Hutter, Ibid.*

Acts 1: 23; 6: 3.

X. "Hence, a minister is a man, by authority of God, duly called by the church, who teaches the Word of God in its purity, and dispenses the sacraments as Christ has instituted them."—*Ibid.*

XI. "The Gospel commands those who represent the church, to preach the Gospel, to announce the forgiveness of sins, and to administer the sacraments. It also gives them authority to excommunicate those who live in open sin, and to restore such as intend to amend their lives."—*Smalcald Articles, Appendix.*

Mark 16: 15; 2 Tim. 4: 2; Matt. 28: 19; 18: 18.

XII. "Every one, even our adversaries, must confess that this command is given alike to all who hold office in the church, whether they be called pastors, presbyters or bishops. Hence Jerome tells us so distinctly, that presbyters and bishops are not different orders, but that all pastors are alike bishops and priests."—*Ibid.*

Acts 20: 17—28; Titus 1: 5—7; 1 Pet. 5: 2.

XIII. "If bishops would faithfully discharge their office, and exercise due care for the church and the Gospel, they might, for the sake of charity and peace, but not as a matter of necessity, be allowed to ordain and confirm us and our ministers; yet, with this condition, that all cant, pantomime, and unchristian mummary must be dispensed with."—*Smalcald Articles, 10.*

XIV. "Where the church is, there the command to preach the Gospel applies. Hence the church must ever have the power to call, elect, and ordain its ministers. This is a privilege which God has given especially to the church, and no human power can deprive her of it."—*Ibid*, *Appendix*.

XV. "But more especially should it be remembered, that it is contrary to the will of the Lord Jesus, for worldly authorities to meddle with the duties of this office."—*Hunnius' Epit.* 777.

Acts 4: 5, 18, 19, 20.

XVI. "To ministers belongs the right of ordaining ministers."—*Ibid*, 782.

Acts 6: 3, 6; Titus 1: 5; 1 Tim. 4: 14.

XVII. "The qualifications requisite to the ministerial office are twofold: *first*, a certain ability and aptness to teach. Before a man can teach others, he must be taught himself. *Second*, a godly walk and conversation, which may serve as an example to believers."—*Ibid*, 779.

1 Tim. 3: 2—7.

XVIII. "Ministers are to be maintained by those whom they teach."—*Ibid*, 795.

1 Cor. 9: 13, 14; Gal. 6: 6.

ARTICLE XXXIV.

The Church.

I. "The Holy Ghost employs external and visible means, by which the salvation of the gospel is presented to men, and rendered available for them; and we dare only regard that work as certainly proceeding from the Holy Ghost, which comes to us through these external means. These means (as we have seen,) are the Word of God and the Sacraments. These things, then, which, as means, have become a part of the salvation in Christ, contribute to form an association or community, which we call *the Church*."—*Schmid's Dog.* 405.

That Christ meant to found a church, is shown, Matt. 16: 18; 18: 15—18; John 10: 16; as also by the institution of the Sacraments.

II. "We teach that there must be, and continue for all time, *one holy christian church*, which is the congregation of all believers, among whom the gospel is preached in its purity,

and the holy sacraments are administered according to the gospel."—*Augsburg Confession*, 7.

Eph. 4: 4, 5, 13, 16; Matt. 28: 20; John 8: 31; Gal. 1: 9.

III. "Where the pure Word of God is taught, and the Sacraments are administered in accordance with it, there is truly *the Church*; there christians are, and the self-same church which alone the scriptures call *the Body of Christ*."—*Apology*, (7.) 4.

Acts 2: 41—47; Rev. 22: 14.

IV. "We do not speak of an imaginary church, which is nowhere to be found, but we declare, and know it to be true, that this church, in which the saints live, is really upon earth, and will continue upon earth; that is, that here and there the world over, there are certain children of God, in all kingdoms, islands, lands and cities, from the rising of the sun unto the going down of the same, who have learned to know Christ and his Gospel aright; and that the manifest signs, the ministration of the word and sacraments, are in this church."—*Apology*, (7.) 4.

1 Cor. 12: 27, 28; Eph. 2: 19—22.

V. "The true church, according to its very nature, is ever but *one*, and cannot become divided into different kinds. Nevertheless, as the true church meets with a varied lot in this world, it admits of diversity as respects contingencies and circumstances, and also in exterior forms, but only in what relates to these."—*Hutter, Comp.* 110.

1 Cor. 12: 12, 13.

VI. "It is sufficient to the true unity of the church, that there is agreement in preaching the gospel according to its true intent and meaning, and in administering the sacraments conformably to the word of God. It is not necessary that uniform ceremonies and regulations instituted by men should every where be observed."—*Augsburg Confession*, 7.

1 Cor. 12: 4—25.

VII. "We say the church is one, because it is gathered by one Lord, through one baptism, into one mystical body, under one head, governed by one Spirit, bound together in the unity of a common faith, hope and charity, acknowledges one Gospel, and is called by one calling to one celestial inheritance."—*Gerhard, XI.* 35.

John 10: 16; Eph. 4: 4—6.

VIII. "We say that those constitute one church, who believe in one Christ, and have one Gospel, one Spirit, one faith, and the same sacraments. We therefore speak of spiritual unity, without which, faith and christian character cannot exist. And this unity, we say, does not require human ordinances, whether universal or particular, to be every where alike. For righteousness before God, which is procured by faith, does not depend on external ceremonies or human ordinances; and faith is a renovating and quickening light in the heart, to which human ordinances or outward ceremonies contribute little or nothing."—*Apology*, (7.) 4.

Eph. 4: 3, 13.

IX. "In the creed we confess that the church is holy."—*Ibid.*

Eph. 5: 25—27.

X. "The holiness of the church consists partly in the righteousness and holiness of Christ apprehended by faith, and partly in the renewal and sanctification of heart wrought by the Holy Ghost."—*Hutter, Comp.* 113.

Rev. 7: 14; Eph. 1: 4.

XI. "We say the church is holy, because Christ its head is holy, who makes the church partaker of his holiness; because it is called by a holy calling, and separated from the world; because the word which it believes is holy; and because the Holy Spirit, in conjunction with this word, produces holiness in believers, applying to them, through faith, the holiness of Christ, working interior renovation and holiness in their hearts, and begetting in them the desire of perfect holiness."—*Gerhard, XI.* 36.

1 Cor. 3: 17; 2 Tim. 1: 9; 1 Pet. 2: 5; 2 Thess. 2: 13, 14.

XII. "It is true that wicked men and ungodly hypocrites are connected with the true church in outward ceremonies, in name and office; but, when we define the church with strict accuracy, we can call that only the church which is the body of Christ, and has its bond of union in something more than outward rites, and enjoys the spiritual gifts, faith and the Holy Ghost. . . The ungodly are not a part of the kingdom of Christ; for the true kingdom of Christ consists of such as are enlightened, established and governed by the Spirit of God. . . It is evident that hypocrites and the ungodly cannot be the body of Christ, but belong to the kingdom of

the devil, who has taken them captive, and rules them according to his pleasure."—*Apology* (7.) 4.

Matt. 13: 24, 25, 30.

XIII. "We say the church is *catholic*, by which we mean, that it is not an external establishment, confined to this or that country, kingdom or state, as the Pope of Rome would have us believe; but that it consists of people scattered over the whole earth, who really believe in Christ, consent to the Gospel, and adhere to one Savior, one Holy Spirit, and one and the same sacraments; no matter whether they differ in outward forms and ceremonies or not."—*Ibid.*

Heb. 12: 23.

XIV. "The church is called *catholic*, in its properties, as to doctrine and faith, in that it acknowledges that faith which is confessed by the whole body of believers in all time; in its extent, as spread over the entire globe, not like the Old Testament church taken from particular places, tribes or people, but gathered from all nations upon the earth."—*Hollaz, Schmid's Dog.* 479.

Matt. 8: 11; Rev. 5: 9.

XV. "The church of Christ scattered throughout the entire world, comprehends many particular assemblies, which also have appropriated to them the name and title of *churches*; for although believers themselves are thus diffused over the earth, they still are here and there united by certain bonds in congregations, growing into some, and calling others into being, even as they are served by one regular minister, apart from the ministers of other congregations."—*Baier, Schmid's Dog.* 480.

Acts 15: 11.

XVI. "Particular churches are distinguished from the church general, in that they are confined to certain localities. It was to such particular churches that the apostle Paul addressed his epistles; as for example, the church at Rome, at Corinth, at Ephesus, &c."—*Hunnius' Epit.* 806.

2 Cor. 8: 1; Rev. 1: 4.

XVII. "The church is called *apostolic*, partly because it was planted by the apostles; and partly because it is built up and extended on the foundation of the apostles and prophets by the doctrines of salvation delivered and transmitted from the apostles."—*Hollaz, Schmid's Dog.* 479.

Eph. 2: 20—22.

XVIII. "The church likewise includes not only the living, but also those believers who have departed this life; the only difference between the two is, that the one part have already reached the goal, and the others are still on their way towards it. The one is the church militant, the other is the church triumphant."—*Baier, Gerhard, Schmid's Dog.* 477.

Eph. 3: 15.

XIX. "It is necessary for every one of those who are saved, to be a living member and true citizen of the apostolic and universal church; and those who are out of the church, are aliens from God, from Christ, from the benefits of the celestial kingdom, and the hope of eternal salvation."—*Gerhard, XI.* 39.

Mark 16: 16.

XX. "It is not in the power of the church to compel any man to accept of the christian faith, or to control the consciences of men . . In a compulsory manner the church is not permitted to act."—*Hunnius' Epit.* 839.

Luke 9: 55, 56.

XXI. "We hold that the church will continue to exist to the end of the world, notwithstanding the multitude of the ungodly who desire to crush it."—*Hutter, Comp.* 114.

Matt. 16: 18; 28: 20.

ARTICLE XXXV.

The Lord's Day.

I. As the church is so constituted, as to involve the visible assembling together of its members to hear the word, and to celebrate the outward sacraments, it is also necessary that there should be some specified time for these assemblies and exercises.

Heb. 10: 25; 1 Cor. 11: 34.

II. "The church has not annulled the Ten Commandments, but the *ceremonies* of the Mosaic Law, the authority of God has abrogated; and yet it is necessary that the people should know when they are to come together to the Gospel and the services instituted by Christ."—*Augs. Conf. Melancthon's Corpus Doctrinae Christianae*, p. 32.

Rom. 3: 31; Col. 2: 14—17.

III. "By virtue of the moral obligation of the third (by some arrangements the *fourth*) commandment, there is established under the New Testament also, one day in seven for divine worship. It pertains to the moral essence of the Sabbath, not only that some fixed time should be appropriated to the worship of God, but that a certain day of the week should be consecrated to that purpose, because God has consecrated a day entire, and as his own, and has hallowed it."—*Quenstedt*.

Exodus 20: 8—11; John 20: 19, 26; Acts 2: 1.

IV. "That this one day in seven should be the seventh day (or Saturday), is not a part of the moral essence of the Sabbath . . . The ceremonial part of the command is abrogated under the New Testament; but the moral part is still in force; to wit, in place of the Jewish Sabbath, the one day, which we call the Lord's Day, has been substituted; one day in seven, however, being retained by authority of the command of God."—*Ibid*.

Col. 2: 16; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10.

V. "It is disputed whether Christ himself, or the apostles, substituted the Lord's Day for the Sabbath; but all readily agree, that the keeping of the Lord's Day derives its validity, not from custom alone, or human constitution, but has been sanctioned by some Divine constitution, since those things which the apostles sanctioned by their authority, must be esteemed as Divine institutions."—*Calovius*, I. 415.

Matt. 18: 1, 9; Mark 16: 9; compare also the preceding.

VI. "We deny that the change of the Sabbath into the Lord's Day originated from the church. The apostles, whom Christ constituted in his own place, as teachers of the world, and especially of the Gentiles, and whom we justly follow, introduced this change."—*Lyser*.

Matt. 28: 20; Luke 10: 16; 1 Thess. 4: 8.

VII. "The commandment concerning the Sabbath does not speak merely of cessation from ordinary labor, but also of keeping holy. It means that on that day holy works are to be done; to wit, the giving of instruction to the people, and the observance of the services which God has appointed."—*Loci Com. De Leg.*

Mark 16: 15; Col. 3: 16; Heb. 10: 25; Acts 20: 7; Rev. 18: 10.

VIII. "The sins against this commandment are, to neglect or hinder the proper teaching of the word; to teach falsehood; to abuse and pervert the ordinances of religion; never or rarely to be present at public worship, where the doctrines of the church are purely taught; to allure others, by example or otherwise, from public service; not to heed the ministration of true doctrine; to engage in servile works, that is, in such works as interfere with the appropriation of the day to public service; to spend those days in sports, feasting, and other vices; to contemn, to bring disgrace upon pious ministers, &c."—*Loci Com. De Leg.*

Mark 6: 2; Luke 4: 16; 13: 10; Acts 13: 44; Lev. 19: 30.

IX. "Taking care of the sick does not violate the Sabbath; for such works do not interfere with the service of God; nay, they are testimonies which evince and confirm the beauty of the Gospel."—*Melanchthon, Cat.*

Matt. 12: 11—13; Luke 13: 16.

X. "They who, without special necessity, labor, and transact business—they who do not pray, nor meditate on Christ's sufferings, nor mourn over their sins, nor long for grace—they consequently who only keep the Sabbath outwardly, in dress, in festivity, and in mere external fashion—do violate the command to keep holy the Sabbath day."—*Luther, Exp. Decal.*

ARTICLE XXXVI.

Christian Liberty and Human Ordinances.

I. From what precedes, it now follows, that "all real believers have attained unto perfect freedom in Christ Jesus, from the service and dominion of sin, from the tyranny of the devil, from the curse of the law, from eternal death, and also from the yoke of Levitical observances and human ordinances."—*Hutter, Comp.* 115.

John 8: 32, 33; Rom. 8: 2, 21; Gal. 5: 1; 2: 4, 5; Col. 2: 20—23.

II. "But there is a carnal, or rather devilish liberty, by which many are led astray; . . . for they hold, teach, believe and do what pleases them, regardless of right or wrong, and hence also refuse to be taught or admonished. These claim liberty, but it is the liberty which the devil has given them."—*Luther, VIII.* 2587.

Gal. 5: 13; 1 Pet. 2: 16; 2 Pet. 2: 19; Jude 4.

III. "As to church regulations instituted by men, those may be observed which can be kept without sin, and which serve to peace and good order in the church, such as holy days, festivals, and the like. Still must it be observed not to burden the conscience with such things, as if they were necessary to salvation."—*Augs. Conf.* 15.

Rom. 14: 5, 6; Col. 2: 16.

IV. "Such church ceremonies ought not to be regarded as essential in their nature. They should be few in number, pure, and conducive to edification, order, and decorum. Their observance should be free, except in cases where offences are given, so that they may be instituted, changed, or abrogated as the purposes of edification, or the peculiarities of time, place and circumstances may demand."—*Chemnitz, Exam. Con. Trd.*

1 Cor. 14: 40; 10: 23—33.

V. "But although such customs and arrangements are not binding and essential in their nature, so far as they are neither commanded nor forbidden of God; yet each in its place and way, becomes necessary, not to salvation, but for the preservation of order."—*Hutter, Compend.* 121.

1 Cor. 11: 16—22.

VI. "On this point we teach, that all ordinances and traditions made by men, with a view to propitiate God and merit favor, are contrary to the Gospel, and the doctrine of faith in Christ. Hence, monastic vows, and other traditions concerning difference of meats, days, &c., by which it is meant to merit grace and atone for sin, are useless, and contrary to the Gospel."—*Augsburg Confession*, 15.

Col. 2: 8, 18; Matt. 15: 3.

VII. "Whenever human commandments are forced upon the church as essential, and their neglect or violation regarded as unrighteous and sinful, christian liberty is set at naught, the way for idolatry is prepared, through which human devices may afterwards be built up and held as God's worship, not only as equal to what God has enjoined, but as even more exalted."—*Hutter, Comp.* 123.

Gal. 5: 1.

ARTICLE XXXVII.

Government and Social Relations.

I. "We have distinctly taught, that the church of Christ is a spiritual kingdom, in which he reigns by means of the word and the preaching of the truth, operates by the Holy Ghost, begets and fosters faith, piety, love and patience in our hearts, and here on earth begins God's kingdom and eternal life in us. Nevertheless, whilst this life endures, it is none the less allowed us to use the laws, institutions and estates of this world, according to our various callings, than to use medicine, architecture, agriculture, air and water."—*Apology, Art. 18.*

John 18: 36; Luke 12: 14; Rom. 14: 17.

II. "Neither does the Gospel furnish new laws for temporal government, but commands and requires us to be obedient to the laws and the authorities under which we live, whether heathen or christian, and to show our love by such obedience."—*Ibid.*

Rom. 13: 1—7; Tit. 3: 1; 1 Pet. 2: 13—15.

III. "All authority in the world, established governments and laws, are good and from God; and christians may be rulers, judges and legislators without sin, may decide cases, pronounce judgments, and punish transgressors according to law, wage just wars and serve in them, make lawful contracts, take oaths when required, hold property, marry and be married, &c."—*Augsburg Confession, 16.*

ARTICLE XXXVIII.

Afflictions.

I. "The Gospel forbids the personal revenge of grievances, or that any one should usurp the powers of magistracy. And Christ refers to this so often, that it is not for apostles to think of becoming worldly lords, or of wresting from existing rulers their kingdom and authority."—*Apology, 16.*

Rom. 12: 13—21.

II. "Believers, in this life, are left to toil through many anxieties, trials and necessities."—*Hutter, Comp. 151.*

John 16: 33; 2 Tim. 3: 12; 1 Cor. 15: 19; Heb. 12: 8.

III. "The principal reasons of this are, *first*, because much sinfulness and many carnal desires, striving against the Spirit, still cleave to them; whence God wounds them with manifold crosses to lead them to more earnest repentance, faith, prayer, renewal of life, and such like sanctifying exercises; *second*, because it is designed that in this life they may present a likeness to the Savior; *third*, because God purposes thus to manifest to them his presence, love and might; and *fourth*, because he intends that the pious shall give proof of their faith and profession, and show that they are not hypocrites, but in truth believe, and hold, and profess what they do from other motives than that of being benefited by a feigned faith."

—*Ibid.*

Is. 28: 19; 1 Cor. 15: 26; Rom. 8: 23, 29; Is. 37: 20; Ps. 116: 10; 1 Pet. 4: 12; Heb. 12: 10;

IV. "Christians must learn to bear their crosses; *first*, in true humility, which consists of a deep inward sense of sin; *second*, in true faith in Christ, so as through him alone to ask God for the alleviation of our sufferings; *third*, in true patience, which ever acquiesces in the will of God; and *finally* in firm courage and hope, by which we may stand up under affliction."—*Ibid.*

Heb. 12: 5, 11, 13; 1 Pet. 4: 16.

V. "The Scriptures present numerous grounds of hope and comfort under afflictions; the first is, the gracious will of God; for we are not troubled by chance or accident, but because God has so ordained. Another is, the merciful design of afflictions. The third is the promise of the Divine presence and assistance in all tribulations. The fourth is a good conscience, which is a great consolation in adversity. The fifth is firm confidence in the forgiveness of sins through Christ, which secures unto us the Divine favor, whatever trials may befall us, or adversities come."—*Ibid.*

Ps. 119: 92; 2 Cor. 12: 9, 10.

ARTICLE XXXIX.

Prayer.

I. "Whilst, then, we continue in this disordered world, in which we are assailed, pursued, and pressed on every side, we ought to be impelled to continual prayer and supplication, that God may not suffer us to become faint and weary, or to

fall back into sin, disgrace and unbelief."—*Larg. Cat.* 3, 4.

Luke 18: 1; 1 Tim. 2: 8; Matt. 26: 41.

II. "The command not to take the name of the Lord in vain, demands of us to praise this holy name, and to call upon it in all times of need; that is, to pray; for to call upon God, is to pray to him; hence, prayer is as really and positively the command of God as the prohibition of idolatry, murder or theft."—*Ibid.*

Ps. 50: 15; Matt. 7: 7.

III. "It is lawful to pray for any kind of blessings, but not to pray for all in the same way. Spiritual good, the Holy Ghost, forgiveness of sins, joy in believing, patience, and whatever of this kind relates to salvation, we may ask without restraint, and expect without doubt; sustained as we are by the Divine promise; but temporal blessings we must ask conditionally; that is, provided it be the will of God to confer them."—*Hutter, Comp.* 155.

Matt. 6: 10.

IV. "It is essential to true prayer, *first*, that it should be addressed to God only; *second*, that it should be offered in the name of Jesus Christ our Lord; and *third*, that it should be supported with confidence in the promises which the Scriptures furnish."—*Ibid.* 154.

Matt. 4: 10; Is. 42: 8; John 14: 14; 16: 23; Heb. 11: 6; James 1: 5.

V. "This we ought to know, that our entire safety and defence are to be found only in prayer."—*Larg. Cat.* 3.

Ez. 36: 37.

ARTICLE XL.

The Angels.

I. "Moreover, "if we are pious and God-fearing, good angels are about us, to protect and defend us from harm."—*Luther, XII.* 1169.

Ps. 91: 11.

II. "The angels are spiritual beings, created in the image of God; that is, with very exalted perfection, wisdom, justice and holiness, whereby they serve God, defend his chosen people, and are ever blessed."—*Hutter, Comp.* 34.

Ps. 103: 20, 21; Heb. 1: 7; Matt. 18: 10.

III. "They were made with wills free and good, yet so as to be able to abuse their freedom, and to fall into evil."—*Ibid.*
Jude 6.

IV. "They are of various orders; which appears from the mention of Michael the archangel, one of the chief Princes. And the Scriptures call some thrones, others dominions, others principalities, others powers. More than these are not revealed to us."—*Ibid.*

Dan. 10: 13; Col. 1: 16.

V. "As to their occupation, they continually praise God, execute his commands, and announce his will to men; which appears from the history of Hagar, Abraham, Jacob, and the conception and birth of John the Baptist and Christ himself."—*Ibid.*

Is. 6: 3; Ps. 103: 20, 21; Heb. 1: 14.

VI. "They minister to the good of the pious, bear away the souls of departing saints to the home of the blessed, and, at the great day of Christ, they will accompany the Judge of all, and separate the wicked from the just, and cast them into the lake of fire."—*Ibid.*

Heb. 1: 14; Luke 16: 22; Matt. 13: 49, 50; 25: 31.

VII. "We do not pray to the angels, nor place our trust in them; as we find in the Scriptures that they never permitted themselves to be worshipped; but we thank and praise God that he has created them for our good. As we thank and praise him for the sun and moon, bread and wine, which he has made; so should we also thank him for the charming angels."—*Luther, X. 1241.*

Matt. 6: 6; Rev. 22: 19; Col. 2: 18.

ARTICLE XLI.

On Honoring the Saints.

I. "Neither can it be shown from the Scriptures, that we ought to pray to the saints, or seek help from them. For there is one only Propitiator and Mediator ordained between God and man, Jesus Christ, the only Savior, the only High Priest, Propitiation and Advocate before God; and he alone has promised to hear our prayers."—*Augs. Conf. 21.*

1 Tim. 2: 5; Matt. 4: 10.

II. "We do not deny that the saints should be honored. In three ways we may honor them: *first*, by our gratitude to God for the exhibitions of his mercy exemplified in their lives, and for having given to his church such teachers and other favors; *second*, by improving and strengthening our faith by their example; . . and *third*, by imitating their faith, love, and other virtues, according to our several vocations."—*Apology*, (21.) 19.

Ps. 112: 6; James 5: 10; Heb. 6: 12; 11: 38; 13: 7; Mal. 3: 16.

III. "We maintain, however, that men should not be taught to rely on the saints, or to believe that we can be saved by their merits; for we obtain forgiveness and salvation solely through the merits of Christ, by believing in him."—*Ibid.*

Acts 4: 12; Matt. 4: 10; 1 Cor. 3: 5—11.

IV. "Though the angels in heaven pray for us, and the saints on earth, and perhaps in glory, do the same, still, it does not follow that we should invoke angels and saints, adore them, fast in honor of them, hold feast-days and masses for them, sacrifice to them, establish churches and altars, and institute Divine services for them, attributing all sorts of assistance to them, and assigning to each a particular office, as the papists teach and do; for this is idolatry, and such honor appertains to God alone."—*Smalcald Articles*, 2.

Ex. 20: 2, 3.

ARTICLE XLII.

Evil Spirits.

I. "It is also important for the christian to know that he is surrounded with evil spirits, with whom he is likewise in close contact, and with whom he must contend."—*Luther*, X. 1234.

Eph. 6: 12.

II. "The evil spirits were not created evil. God made them all without blemish; but they afterwards fell. Christ says, that when the devil speaketh a lie, he speaketh of his own; hence the devil did not receive his lies from God. Peter and Jude, in their epistles, speak of the fall of angels, and their coming into condemnation in consequence of their own sins. Jude explicitly declares, that certain angels kept not their first estate in which they had been created."—*Loci Com. De Angel.*

John 8: 44; 2 Pet. 2: 4; Jude 6.

III. "The devil and his angels are spiritual beings, created by the Lord with the same perfection, righteousness and holiness as the good angels; but, by their own choice, they departed from their Maker, and became his enemies; and for this they have been cast down, and bound over to eternal damnation."—*Hutter, Comp.* 36.

See above references.

IV. "By what means this fall occurred, we know not; but it seems that they fell through pride, in that they despised the Word or Son of God, and sought to exalt themselves above him."—*Luther, I.* 37.

Is. 14: 13.

V. "The devil, as a mighty chieftain, has a kingdom and government, and under him great and mighty princes and lords, each of whom has under him again, his company of fiends, as his helpers and troops."—*Luther, IX.* 459.

2 Cor. 4: 4; John 12: 31; 14: 30; 16: 11; Dan. 10: 13, 20; Eph. 6: 12.

VI. "These evil spirits are the most malignant enemies of mankind; they are actively employed to rob men of the salvation of their souls, and to bring them to eternal destruction."—*Hunnius' Epit.* 156.

Zech. 3: 1; 1 Pet. 5: 8; John 8: 44; 1 Thess. 2: 18.

VII. "Our true protection is, to be strong and firm in faith. If we heartily lay hold of the word of God, and believingly cleave to it, the devil cannot injure us, but must fly."—*Luther, IX.* 828.

James 4: 7; Eph. 4: 27; 6: 11, 13—18.

ARTICLE XLIII.

Death, and the State after Death.

I. "The ultimate or complete perfection of man is not to be attained in this, but in another life."—*Baier, Schmid's Dog.* 506.

Rom. 8: 22—24; 2 Cor. 5: 2, 4.

II. "All men, who are naturally engendered and tainted with sin, have been made subject to death."—*Hutter, Comp.* 168.

1 Cor. 15: 22; Heb. 9: 27.

III. "The original cause of death is sin."—*Ibid.*

Rom. 5: 12, 15, 17.

IV. "Death is simply the separation of the soul from the body. The soul in passing from the body, ceases to animate it, and enters into another state, in which it remains until the resurrection."—*Hunnius' Epit.* 870.

Ecl. 12: 7.

V. "The soul dies not with the body, for it is undying spirit, which, having departed from this dying body, certainly continues to live."—*Hutter, Comp.* 169.

Matt. 10: 28; 22: 32; Acts 7: 59.

VI. "Death to those who believe in Christ, is not death, but a gateway and passage to life."—*Ibid.*

John 5: 24.

VII. "The souls of the pious, who depart hence, are in the hands of God, and there await the glorious resurrection of their bodies, and the full fruition of eternal blessedness."—*Ibid.*

Luke 16: 22, 25; 1 Thess. 4: 13—18.

VIII. "The souls of the ungodly and unbelieving, after death, are in pain, and await with fear and dread the resurrection of their bodies to shame and contempt."—*Ibid.*

Luke 16: 22, 23; Matt. 8: 29.

IX. "Every man dies either in the saving faith of the Gospel, and is carried into Abraham's bosom, or in unbelief, and is accordingly for ever condemned."—*Hunnius' Epit.* 885.

John 3: 18, 36; Mark 16: 16.

X. "Hence, the doctrine of purgatory, with all its pomp, services and profits, is to be regarded as a satanic delusion, and contrary to the fundamental truth that Christ alone, and no human works or sufferings, can save the soul."—*Smalcald Articles*, 2, 2.

Eph. 2: 8; Gal. 1: 9.

XI. "Whether the souls of the redeemed are detained until the final judgment in some locality within this created world, or taken beyond it, no information is to be found in the Scriptures; and in reference to matters about which nothing has been revealed to us, it is better to remain in ignorance, than to indulge in suppositions which we have no means of establishing."—*Hunnius' Epit.* 883.

ARTICLE XLIV.

The coming again of Christ, and the end of the World.

I. "We also teach that, at the end of the world, our Lord Jesus Christ will come (appear) to administer judgment, and to raise all the dead, to give unto the believing and elect eternal life and endless joy, but to condemn impious men and devils to hell and eternal punishment."—*Augs. Conf.* 17.

Acts 1: 11; 2 Cor. 5: 10; Rev. 22: 12.

II. "Christ's coming to judgment is to be public, and exceedingly glorious; to the wicked terrible; to the pious most desirable."—*Hollaz, Schmid's Dog.* 521.

Matt. 24: 30; 1 Thess. 4: 16; 2 Thess. 1: 7—9.

III. "We also reject certain Jewish doctrines, which are even now in circulation, that, prior to the resurrection of the dead, the pious alone shall possess a worldly kingdom, and all the wicked be exterminated."—*Augs. Conf.* 17.

Matt. 13: 24—30, 37—43; 2 Thess. 2: 7, 8.

IV. "The last times are to be evil and unpropitious times. The devil is also to manifest himself in his most heinous forms as the end approaches."—*Hunnius' Epit.* 921.

Matt. 24: 37, 38; 2 Tim. 3: 1—5; 1 Tim. 4: 1—3; 2 Pet. 3: 3; Rev. 12: 12.

V. "We are not to imagine that the end of the world is not to come unless preceded by some signal and wonderful token."—*Hunnius' Epit.* 928.

Matt. 24: 42; 2 Pet. 3: 10; 1 Thess. 5: 2; Luke 21: 35.

ARTICLE XLV.

The Resurrection.

I. "All that have died shall rise again from the dead; but those who shall be found living at the end of the world, shall be changed."—*Hutter, Comp.* 172.

Acts 24: 15; 1 Cor. 15: 22, 51; 1 Thess. 4: 16, 17.

II. "The subject of the resurrection is the entire man that was before death and decay. It is the same body in account and substance which we bear in this life, and which had been removed by death."—*Quenstedt, IV.* 582.

1 Cor. 15: 53, 54.

III. "In the resurrection, the bodies of the saints are to be like those of God's angels, spiritual, glorious, optionally invisible, endowed with power to penetrate every thing immortal, incorruptible, perfect in all their powers, and above the reach of pain or want."—*Hunnius' Epit.* 910 *sqq.*

1 Cor. 15: 42—46; Phil. 3: 20.

IV. "The distinguishing mark of the bodies of the wicked are, that they shall be deprived of all the glorious gifts mentioned as the portion of the saints; a state of things which will minister to their eternal ruin."—*Hunnius' Epit.* 919.

Dan. 12: 2; John 5: 28, 29.

ARTICLE XLVI.

The Judgment.

I. "That we are to expect a final judgment, no christian can entertain a doubt. The Scriptures frequently refer to it, and we find it written in the conscience and heart."—*Hunnius' Epit.* 922.

Ecd. 12: 14; Acts 17: 31; Rom. 2: 15, 16; 14: 10.

II. "The Judge will be Christ himself, who, in his human nature, will appear in glory, and seated as upon a judgment seat, conspicuous to all, will pronounce sentence with authority Divine."—*Bair, Schmid's Dog.* 521.

Is. 3: 13, 14; John 5: 22; Matt. 25: 31, 32.

III. "Before this tribunal every thing, good or evil, that men have ever done, or left undone, is to be judged."—*Hunnius' Epit.* 929.

2 Cor. 5: 10; Matt. 12: 36; 1 Cor. 4: 5; 2 Tim. 4: 1.

IV. "The rule according to which the sentence of each is to be decided, is that contained in the revelation given them upon earth."—*Quenstedt, Schmid's Dog.* 516.

John 12: 48; Rom. 2: 11—16.

V. "This judgment is for eternity; its decisions are never to be retracted; its results are to endure for ever; for by it men are either to come to the joys of eternal salvation, or to sink to eternal condemnation."—*Hunnius' Epit.* 930.

Heb. 6: 2; Rev. 22: 11, 12; Matt. 25: 46.

ARTICLE XLVII.

The Portion of the Wicked.

I. "The precise nature of the sufferings of the lost, our minds cannot adequately comprehend, nor human language express. The Holy Scriptures, in accommodation to our understanding, present the subject in various forms of expression, drawn from the modes of speech respecting punishments in this life; as where the portion of the wicked is called shame and everlasting contempt, weeping and gnashing of teeth, the blackness of darkness, a worm that never dies, the lake of fire; these, and similar expressions, represent the greatness and intensity of infernal torments."—*Hutter, Comp.* 177.

Is. 66: 24; Matt. 8: 12; Rev. 19: 20.

II. "It is certain that the prison-house of hell is in a real locality or place, separate from the abode of the righteous. But where that place is, is unknown to us in this world."—*Hollaz, Schmid's Dog.* 524.

III. "In hell there is nothing to be found of all the good for which man is capacitated. The condemned and lost shall be subject to whatever can give them trouble, pain, and anxiety. More especially, they shall experience the fearful consciousness of Divine wrath, the afflictive society of the spirits in hell, the pangs of an evil conscience, remorse for having rejected the grace of God, &c."—*Hunnius' Epit.* 937, 938.

Rev. 22: 15; Matt. 25: 41; Rom. 2: 8, 9.

IV. "The sufferings of the lost differ in degree, according to the quality and measure of sin."—*Hollaz, Schmid's Dogmat.* 524.

Rev. 22: 12.

V. "The Scriptures declare, that the sufferings of the lost shall be eternal."—*Hutter, Comp.* 177.

Matt. 25: 46; Dan. 12: 2; John 3: 36; Jude 13.

VI. "We therefore reject the teachings of the Anabaptists, that the devils and condemned men shall not suffer external pain and torment."—*Augs. Conf.* 17.

ARTICLE XLVIII.

Eternal Salvation.

I. "While christians live in this vale of tears, they have but little peace and rest. They are plagued now with this, and then with another adversity . . . From these afflictions they shall not be freed whilst the present life endures. But at the great day of God, all these troubles shall cease, and they shall be redeemed from all evil. Hence the Scriptures call that day the day of redemption, &c. Wherefore we have nought to make us fear, but much more to make us rejoice in the blessed and happy day of the coming and appearing of Jesus Christ our Lord."—*Luther, XII.* 2623.

1 Cor. 15: 19; Phil. 3: 20, 21.

II. "At the resurrection at the last day, we shall be pure; then shall tribulation, sin, pain, death and hell be removed far from us."—*Luther, VI.* 1320.

1 Cor. 15: 26, 51—57; Rev. 21: 3, 4.

III. "The elect and blessed, in the life that is to come, shall celebrate an eternal Sabbath, be eternally satisfied in God, eternally happy, safe, and free from all suffering, and shall be eternally occupied in contemplating God and his works."—*Luther, V.* 320.

Heb. 6: 9; Ps. 17: 15; Rev. 7: 15—17; 20: 6.

IV. "It shall not be an earthly or worldly life, but a heavenly and eternal life."—*Ibid.*

Luke 20: 34—36.

V. "In the state of eternal salvation, all evil is to be done away which has ever troubled man."—*Hunnius' Epit.* 934.

Is. 25: 8; Rev. 21: 4.

VI. "In the state of eternal salvation, there shall be an abundance of every good."—*Hunnius' Epit.* 935.

Luke 22: 29, 30; Ps. 36: 9; Col. 3: 4; 1 Cor. 4: 17; Heb. 12: 22; 1 John 3: 2; Matt. 13: 43.

VII. "The redeemed are unceasingly engaged in praising God."—*Ibid.* 936.

Rev. 4: 8; 5: 8; 7: 11, 12.

VIII. "Our eternal and complete blessedness consists in the perfect vision and fruition of God."—*Hollaz, Schmid's Dog.* 526.

Matt. 5: 8; 1 John 3: 2; 1 Thess. 4: 17.

IX. "But no mortal can adequately express what the eternal life is. To us it is enough to believe, that it will be a life of unspeakable blessedness, with which God shall make his believing people eternally happy and glorious, so that, with the holy angels, they shall live with him for ever, and triumph over the afflictions of this present time, love God perfectly, glorify him without becoming weary, and look upon him for ever and ever."—*Hutter, Comp.* 180.

1 Cor. 2: 9.

X. "People shall recognize and know each other again in the life eternal."—*Ibid.*

1 Cor. 13: 12; Luke 9: 32.

XI. "There are also degrees in future blessedness; but what one receives more than another, is only accessory or accidental, whilst essentially the same blessedness is shared by all."—*Schmid's Dog.* 526, *Quenstedt.*

Dan. 12: 3; 1 Cor. 15: 41.

CONCLUSION.

I. "This is about the substance of the doctrine which is preached and taught in our churches, for the due christian instruction and consolation of the conscience, and for the edification of believers; and this because we have not been willing to place our own souls and consciences in fearful peril before God, by abusing the Divine Name and Word, or to transmit or entail upon our children and successors, any other doctrine than that which accords with the pure Word of God and christian truth."—*Augs. Conf.* 21.

II. "We hope that all who fear God, will be satisfied from this, our writing, that our teachings are christian, and consolatory and wholesome to all pious people. We therefore pray God to vouchsafe his grace, to the end that his holy Gospel may be acknowledged and honored by all, to his own praise, and to the peace, unity, and salvation of us all."—*Apology, Conclusion.*

ARTICLE II.

THE VALUE OF COLLEGES.*

By Rev. F. W. Conrad, Dayton, Ohio.

To give or not to give—that's the question, which each one will be called upon to decide, either in the affirmative or negative, on this occasion. Taking it for granted that all are honest, we shall expect them to decide it according to their convictions of duty and interest. It will be incumbent on us to convince them, that Colleges bear such relations to the prosperity of the whole country, and of the towns in which they are located, as to make it both the duty and the interest of the citizens thereof, to contribute liberally towards their establishment and endowment.

We are aware that the masses of the people know very little about Colleges; and that many of them have erroneous views concerning their design, character and value. They can see, as with open face, the advantages resulting to them, from the location of the Capitol of Iowa on the eastern summit of Des Moines; but they see through a glass darkly, the advantages which will be conferred upon them from the location of the Central College of Iowa on its western summit. They can understand fully the importance of the completion and equipment of the Mississippi and Missouri Railroad; but not as fully the importance of the completion and educational equipment of the building, whose corner-stone we have met to lay. They know full well, what a pecuniary impetus would be given to their town by the completion of the slack-water navigation of the Des Moines river; but not quite as well, what an intellectual impetus it would receive from the successful operation of this institution. They have no doubt as to the necessity of Common Schools and Academies—the direct sources of education in its lower form; but many of them do question the necessity of Colleges, with their mathematical halls, scientific laboratories, and classic lore, the direct sources of education in its higher form. We attribute this, not so much to the want of the people's capacity to appreciate the value of Colleges, as we do to their want of information concerning them. It is one thing to be able to

* Delivered at the Laying of the Corner-stone of the Central College, Des Moines, Iowa.

make a discovery; but it is quite another thing to be able to appreciate the value of it, when made. Not one of you may have the capacity to have discovered the power of steam, but not one of you is destitute of the capacity to appreciate its value, when exhibited before your eyes, in the locomotive or steamboat. So too, while we believe that some of you may not have the ability to discover the value of colleges in its full extent, we confidently maintain that all of you are fully able to set a proper estimate upon their value, when clearly presented to you. This we shall now endeavor to do. Our hope of success is not based upon a high estimate of our powers; but upon a just estimate of yours. In the accomplishment of this purpose, it will be necessary, first, to give you a clear idea of those elements which enter into the composition of every thing that possesses value; and to this, as preliminary to our main subject, we shall now devote a brief space.

What is that which imparts to an object its value? Political Economists answer, the capacity to relieve want, to gratify desire, or to promote happiness. The value of an object is consequently regulated by the number and character of the desires which it can gratify, and the degree and kind of happiness which it can impart. An object which can gratify several desires, is more valuable than one which can gratify but one; and an object which can gratify an intellectual desire, is worth more than one which can only gratify a bodily one. Some objects possess an original value, which can be increased by expending skill and labor upon them. They are not destroyed, but modified thereby, and as value attaches to skill and labor, they are increased in value, in proportion to the degree of each expended upon them. This involves two new elements of value, namely, skill and labor. Labor, in order to confer value, must be governed by skill, and skill must be imparted to him that uses it in modifying objects. That, therefore, which imparts the skill which controls the labor, and confers the value, must be in itself valuable. Some objects possess intrinsic and exchangeable value. Their intrinsic value lies in their capacity to gratify specific desires; their exchangeable value in the fact that, while they cannot, in our hands, gratify any other than their appropriate desire, they can, when transferred by us to others, procure for us those objects which can gratify all our desires. Thus, money has little intrinsic value; but as it is the circulating medium, it has almost unlimited exchangeable value. That, therefore,

which can procure for us money, wherewith we may purchase what will gratify all our desires, must be valuable.

But man is so constituted, that he has not only physical desires, but likewise intellectual, moral, social and religious, and as happiness consists in the gratification of desires, man must possess the objects which will gratify his desires, in order to be happy. Some of these desires are of a higher order than others, and those objects which gratify the higher, are more valuable than those which gratify the lower; and that object which can directly and indirectly gratify all, must possess the highest value. This we believe to be the case with Colleges. In furnishing the means for the gratification of all man's desires, they promote his highest interests, and possess to him a priceless value. In proof of which we remark:

I. Colleges promote the highest intellectual interests of man.

Man, as human, is constituted of body and soul in organic union. The body is the seat of animal desires; the soul of the intellectual. Now, as mind is superior to matter, so are the objects which gratify intellectual desires, superior to those which gratify the animal. Knowledge gratifies intellectual desires, Colleges impart it in a high degree, and hence possess a high value.

They are the direct sources of the highest intellectual culture. Their Professors are men of the highest cultivation of mind, whose lives are devoted to the study, improvement, and communication of knowledge. Every graduate whom they send forth, has received a high degree of intellectual culture, and becomes a co-worker with them, in causing education, in its highest form, to be more widely appreciated, and more extensively sought.

They are also the indirect sources of intellectual culture in its lower form. Colleges are the founders and patrons of Common Schools and Academies. They furnish them with their best text books, supply them with their ablest teachers, and, until Normal schools or Teachers' seminaries shall be established in such numbers as to furnish them with an adequate supply of efficient teachers, the Colleges will remain the principal source of teachers, for all the other schools in our country, and continue to be directly and indirectly, the promoters of all our education.

They are also the chief sources of our best literature. The professors and students of our Colleges produce and give tone

to our literature. They are our ablest and purest writers.— They thus form and mould the opinions of our people on all important subjects; whether they pertain to art or science, education or literature, politics or religion, and thus exert an almost omnipotent influence for good. The desires for knowledge awakened by education, are thus continually gratified by the literature they send forth, and intellectual happiness is imparted by them to all. They thus supply our educational wants, gratify our intellectual desires, promote our happiness, and advance our interests, and as such, are to us of great value.

II. *Colleges promote the highest moral interests of man.*

Man is a rational being, endowed with a moral nature, in which moral desires originate, the gratification of which constitutes moral excellence, which is the true source of moral happiness. Now, as man's intellectual nature is higher than his animal nature, so is his moral higher than his intellectual nature, and his moral happiness higher than his intellectual happiness. Intellectual happiness is the result of thought, whose product is knowledge; moral happiness is the result of obedience to moral law, whose product is moral excellence. Further, as intellectual happiness is increased by the cultivation of man's intellectual powers, so is moral happiness increased by the cultivation of his moral powers. And as Colleges impart a high degree of intellectual culture, so, too, do they impart a high degree of moral culture.

Morality, in its generic sense, is obedience to moral law. In its specific sense, it assumes three forms; namely, that of legality in the state, virtue in philosophy, and piety in religion. Legality is obedience to civil law, under the influence of hope and fear; virtue is obedience to moral law, in view of its propriety and excellency; piety is obedience to moral law, prompted by faith and love. Colleges promote morality in each of these forms. That they promote it in the form of legality, is manifest from their very constitution. A College is itself a miniature state. It has its head in its President, its court in its Faculty, its statutes in its rules, and its punishment in its discipline. Few young men can receive the impress of the government of a well-regulated college, without being fitted, to say the very least, to become obedient subjects under the government of the state. Colleges, however, do more than this. They promote morality also in its

higher form of virtue. We are aware that no degree of moral culture in the form of virtue, can bring man back to his pristine condition of perfect moral excellency; but we hold just as firmly, that his moral powers are capable of a high degree of cultivation, notwithstanding the deterioration which they have undergone through the fall, and that the studies of a College course are eminently adapted to accomplish it. The study of the Languages tends to awaken gratitude to God for the gift of speech; that of the Mathematics, adoration of the wisdom of Him, who has constructed the Universe according to its principles, and whose glories numbers cannot count, nor the immensity of space contain; that of the Natural Sciences, admiration of the goodness of Him, who has adapted all the laws which govern them, to the promotion of the happiness of his sentient creatures; that of Natural Theology will produce the conviction of the existence of an intelligent and almighty Creator; that of the Evidences of Christianity will demonstrate the truth of revelation; and that of Moral Science will impose the obligation upon the conscience, to practice virtue for its own sake. Who can receive the impress of such a course of study upon his moral nature, during four years, without being morally elevated? We think no one. But Colleges accomplish still more. They promote morality in its highest form of piety. They are nearly all under the influence of some religious denomination, their instructors are mostly professors of religion, and a large majority of them ministers of the Gospel. The Scriptures are read, and prayers offered morning and evening in their chapels, the Gospel is preached regularly in the college churches; the influence of the example of the Professors and pious students, is constantly felt, and special efforts for the conversion of the impenitent students, are frequently put forth, all tending to inspire them with love to God and faith in the Redeemer. And under these influences, multitudes of young men have become pious, and adorned the various vocations of life to which they have devoted themselves, with a holy conversation. And where this high result has not been attained, still such principles have been instilled into the youthful mind, as have exerted a controlling influence upon the character of the life, preserving it from the dangers of error and crime, and devoting it to the advancement of the cause of truth and humanity.

III. *Colleges promote the highest social interests of man.*

Man was not made for a state of isolation, but endowed with a social nature—he was made for society. As such, he has social wants, and that which supplies those wants, must possess for him a high value. Man has social desires which he seeks to gratify, by seeking and enjoying intellectual and moral intercourse with his fellows. Now, whatever has a tendency to elevate him and his associates, intellectually and morally, promotes his highest social happiness. Colleges exert this most desirable influence upon the state of society in general, and upon that of the towns in which they are located, in particular. Man has individual interests, which must be promoted, to secure his well-being, and in the promotion of which, he needs protection and freedom. That which secures to him his freedom in the promotion of his interests, and restrains all his fellows from interfering with him in the enjoyment of it, must be to him valuable. This is the end of government. It approaches perfection just in proportion as its source of authority is pure, its laws just and equal, its rulers righteous, and the obedience of its subjects cheerful and universal. Now, whatever has a tendency to make the State and its subjects what they ought to be, in order that the one may confer perfect political happiness upon the other, must be valuable. And Colleges do this in no small degree. In order that the State may answer its true end, namely, the public freedom, or the general good, it must carefully guard against the introduction of any unsound principle into its organic law. Having succeeded in incorporating into its constitution only the true principles of government, it must faithfully carry them out, and throw the ægis of its protection over every citizen. But in order to originate and perpetuate such a government, knowledge and virtue are indispensable in its founders and rulers. Both these are imparted by our Colleges. Their impress is seen in the structure of our present system of government, for, nearly all the leading minds which formed it, had enjoyed their advantages. Nor have they exerted less influence upon its administration since. The majority of those who have occupied the highest seats of political power, have been educated by them. To illustrate the truth of this, we present the statistics of a single one, out of more than a hundred, founded in our country. I mean that of Yale, now more than one hundred and fifty years old. Upon their triennial catalogue are found the

names of four signers of the Declaration of Independence; three members of the Convention for framing the Constitution of the United States; one Vice-President; four Judges of the Supreme Court of the United States; seven members of the Cabinet; thirty-nine United States Senators; one hundred and thirty-nine members of the House of Representatives; four Foreign Ministers; twenty-two Governors, and eighteen Lieutenant Governors of the various States; eight Secretaries of State; eighty Judges of the Supreme Court of the several States; three Chancellors of New York; thirteen Presidents of Medical Colleges; thirty-six Presidents, and one hundred and five Professors of Colleges; besides hundreds of ministers, and thousands of other students, who have been useful in every department of life. A full statistic of all the colleges would show that they have manned, and thus indirectly controlled all the principal departments of our government. And as knowledge and virtue are indispensable in the founders and rulers of a government, so are they also in its subjects, who, in a Republic, are the sources of power. An ignorant and corrupt people could not originate a pure form of government, and much less perpetuate it. Intelligence and morality among the people are, therefore, indispensable to the prosperity and perpetuity of the State, and as we have seen that colleges are, directly and indirectly, the sources whence both emanate, they confer upon man the highest social blessings, and should be regarded by him as priceless in their value.

IV. Colleges promote the highest religious interests of man.

Man is a rational spirit, endowed with immortality. He is a personality, the distinguishing characteristic of which is a will in liberty. As such, he is capable of having a character, and a fit subject of moral government. A perfect moral government was established, adapted to the constitution of his being, to which he was justly held responsible for his conduct. In the exercise of his freedom of will, he transgressed the moral law of that government, forfeited his blessed estate, and exposed himself to the punishment which justice declared to be his due. In this he became both depraved and guilty. Without a special interposition of mercy, it would have been impossible either to pardon the guilt, or recover the ruined character of man. Such an interposition has, however, been made, in the plan of redemption, answering all the necessary requirements of man's condition, and of

God's moral government. It harmonizes the attributes of God, honors his law, and sustains the consistency of his government; while it renders it safe and honorable at the same time, to pardon and recover man, on condition of his becoming again a loyal subject, by the exercise of repentance towards God, and faith in the Lord Jesus Christ. To bring man back to this state, the plan of redemption provides both the agent and the means. The agent is the Holy Spirit; the means the truth of revelation. The divine institution, established to carry out God's purposes of mercy towards man, is the Church. To her the Gospel remedial scheme has been entrusted, and to her the promise of the abiding presence of the Spirit has been made. The principal human agency, employed in communicating a knowledge of this scheme of recovery to man, is the ministry of reconciliation, through whose preaching, made effectual by the Holy Spirit, God saves them that believe. Now, upon the character and number of the ministry of the church, her prosperity and man's salvation depend; and whatever furnishes her with the highest style of ministerial efficiency in the greatest quantity, must possess to her the greatest value. This Colleges do most emphatically. They educate directly the ablest ministers of the church, as their catalogues will abundantly prove; and although many others are preaching the Gospel successfully, who have not been educated in them, they have, nevertheless, received their education indirectly from them, through the various schools which they have originated, and are largely indebted for their knowledge, to the text-books and other writings of those ministers, who have enjoyed their advantages. They do more. They tend powerfully to increase the number of the ministry. They are not only educators, but producers of ministers. Multitudes of pious young men, who entered College undecided in regard to a vocation for life, have been brought, under their religious influence, to devote themselves to the ministry; and other multitudes who entered their walls in a state of impenitence, have been won to God through the ordinary and extraordinary means of grace, brought to bear upon them, and hundreds of these have become sons of thunder in the Gospel. And as intellectual interests are higher than the physical, and moral interests higher than the intellectual, so too, are religious interests higher than all others. It was a greater achievement to devise and accomplish a plan to pardon and recover man after his fall, than to create and sustain him in his allegiance to

moral law in Paradise. Redemption is, consequently, the glory of the moral universe; the Church is the depository of its recovering power; the ministry is the medium through which its saving efficacy is exerted upon man, and the Colleges are the sources whence they are drawn. Thus they promote the religious, which are the highest interests of man, and possess to him a priceless value.

V. Colleges promote the highest pecuniary interests of man.

Colleges, as schools of learning, promote the arts and sciences. Through them they impart a knowledge of the forces of nature, and teach man how to use them so as best to accomplish the various purposes of life, and to multiply the sources of enjoyment. In imparting this knowledge, they minister to man's happiness, directly and indirectly; directly, because they thus furnish him with the means of procuring other objects, adapted to the gratification of all his desires. They do not directly cultivate the ground; but they teach agricultural chemistry, through which they impart such a knowledge of the nature of soils and manures, as will enable the scientific farmer, largely to increase the productiveness of his land. They do not construct mills; but they communicate such a knowledge of mechanics, and of the forces of steam and water, as would enable man to construct them, and apply these powers to their successful operation. They do not build locomotives; but they conferred the ability which discovered the wonderful power which propels them, and of preparing the complicated machinery, through which it is used and controlled. They do not erect cotton factories; but they enabled Whitney to invent the great Cotton Gin, by which the prices of the fabrics made in them, have been greatly reduced. They do not navigate the ocean; but they have imparted the knowledge, through the application of which, the speed and safety of its navigation have been greatly augmented. They do not put up Telegraph lines; but they qualified Morse to discover the manner in which electricity itself might be made the medium of instantaneous communications round the world. They do not paint likenesses, but they revealed to Daguerre those laws of light, by the proper control of which, the sublimities of nature, and the beauty of the human form may be impressed, with unerring fidelity, upon the imperishable plate. And thus we might go on and declare, that Colleges do not construct the wheel

and axle, the lever and pulley, the wedge and inclined plane; that they do not manufacture the drill and corn-huller, the reaper and threshing machine; nevertheless, all the labor-saving implements, and money-making machines are traceable, either directly or indirectly, to the influence which Colleges have exerted upon the cultivation of the arts and sciences. And rising higher, we might point to our patriotic statesmen, to our successful physicians, to our profound lawyers, to our scientific mechanics, to our princely merchants, and to whatever other vocation demands a high degree of discipline of mind, and in the value of their labors, directly and indirectly, exhibit the worth of the institutions of learning, which capacitated them for their performance. Although the promotion of the pecuniary interests of man, is directly the lowest services which Colleges can render him, still, as money is the circulating medium, through which he can procure every thing necessary to promote all his other interests, they indirectly promote them all, and are to him immensely valuable.

The founding of a College is, therefore, one of the most important works in which any people can engage. The laying of the Corner-stone is the significant act, by which they declare that the beginning has been made in the accomplishment of the work, and that the determination has been formed to prosecute it to its final consummation. But this is no trifling undertaking. It is, on the contrary, a great and difficult one. It involves labors, sacrifices and expenses, which may well cause the stoutest heart to pause, before encountering them. To accomplish it, a large building, a well selected library, adequate philosophical apparatus, a permanent endowment, a commanding site, and beautiful grounds, will be required. At a moderate estimate, these will cost from fifty to one hundred thousand dollars.

The important inquiry now presents itself, on whom rests the obligation to raise this money. It is true, that the country at large derives immense advantages from the Colleges founded in it, and that if obligations be improved according to benefits received, all our citizens ought to regard it a sacred duty to contribute towards their establishment. This obligation is, however, not generally felt, and hence not met. It therefore devolves upon those more immediately interested in these institutions, to found and endow them. And who are they? The denomination under whose auspices the institution is established, and the people of the town or city in whose midst it is located.

We have seen that Colleges promote the pecuniary, intellectual, moral, social and religious interests of the country, as a whole; and as the community in whose midst a College is located; and the denomination by whom it is founded, derive the most immediate and the greatest benefits from it, it is proper that they should furnish the means for its establishment; and this has accordingly become customary.

You, the citizens of Des Moines, will enjoy the direct pecuniary advantages of this institution. All the funds required for buildings and grounds, will be expended, and all the moneys contributed for endowment, will be invested among you. All the moneys spent by the students who may receive their education within its walls, and all the moneys spent by the Professors who may impart it, will be spent in your midst. All the money saved by educating your sons at home, instead of incurring the increased expense of educating them abroad, will be saved by you. All the pecuniary advantage gained by having a son prepared for active life, several years sooner, in consequence of the presence of a College, will be realized here. All the benefits derived from the capital of those who may be attracted thereby to locate among you, will be enjoyed here. All the stimulus given to almost every department of business, by a College, as the source of the advantages just referred to, will be felt here. All the gain resulting from the rise of property in and around College towns, will accrue to you. In short, there will not be a single one of your pecuniary interest, which will not feel the upward pressure of the lever whose arm is pressed by the weight of the College.

You will also enjoy the direct educational advantages of this institution. Every thing connected with a College has a tendency to exhibit the value of education, and to cause it to be appreciated and sought. The conversations, instructions, addresses and writings of the Professors; the examinations, anniversaries, exhibitions, and commencements connected with them, are calculated to produce an intellectual atmosphere in and around a College town, under the influence of which, many a son may be induced to seek, and many a parent constrained to grant him, the facilities thus afforded, to obtain a regular education. And every such youth, who acts worthily of his *Alma Mater*, will become an intellectual treasure to the town where he resides. Truly, then, could Professor Haddock declare, that a single strong-minded, rightly cultivated man, is of more value to a town in forty years, than all which its citizens have to pay to sustain its

institutions. And these treasures the College gives you the opportunity of multiplying among you.

You will also enjoy the direct social advantages conferred by this institution. The value of society is graduated by its tone. The most elevated and refined society is, therefore, the most valuable. To bring it into such a state, it must be interpenetrated by intelligence and virtue; and as a College radiates both, in a high degree, in the community of which it is the centre, it becomes the promoter of the highest style of society among them. A College will not only improve the society of a place, but it will gradually increase it, by attracting those to locate in it, who appreciate its educational advantages. To prove this, we need only point you to the state of society at New Haven, the seat of Yale, Cambridge, the seat of Harvard, or Princeton, the seat of Nassau Hall. After preaching in Dr. Bacon's church, on the College-green at New Haven, we were told that almost every pew-holder was an alumnus of Yale. On mingling in its society, we constantly felt the power of the College, which had elevated and refined it, in a high degree.

And you will enjoy the direct moral and religious influence of this institution. Its moral influence you will feel in the moral character of its students, who make their transient and permanent residence here, and its religious influence in the character and efforts of its Professors, through the church connected with it.

Now, as a church, we Lutherans share some of these advantages with you; but by no means in an equal degree. In this respect you receive the lion's portion. Pecuniarily, you have all the direct advantages; we only feel the College, in this respect, indirectly, as all other citizens of the State do. Educationally, yours are also greater than ours. You have the opportunity of educating more young men from the town and for the town, than we can expect to congregate here for years, from the church, to be educated for her service. Socially, yours are likewise greater than ours. It is true, that we expect the state of society in our churches to be affected by the return of every young man educated here; but with the largest success, we shall be able to give but one or two to a single locality; while you have the opportunity of educating scores to aid in elevating your society. Many young men from abroad will become permanent residents among you, under the influence of the magnetic power of the College,

and you will thus draw from them the best members of their society, to increase and enrich your own. And morally and religiously, yours are at least equal to ours. We shall reap a moral and religious harvest from the character and lives of the young men of the church educated here, in the various vocations of life to which they may devote themselves ; but you will reap the first fruits of that harvest in advance, as well as a large portion of the whole harvest afterwards.

For the permanent and constantly increasing advantages thus conferred upon you, you ought to be willing to pay liberally. This obligation you acknowledge, and cheerfully meet, in regard to any other facilities, designed to develop the resources and promote the interests of your town. What were you willing to give for the location of the Capitol buildings on the west side of the Des Moines ? Two hundred and fifty thousand dollars. Compare all the advantages resulting to you from the location of the College, if but moderate expectations are realized, with those anticipated from the location of the Capitol on this side of the river ; and in the judgment of wisdom and foresight, the former would have nothing to fear from the decision. In view of these advantages, many towns are exceedingly anxious to secure the permanent location of a College, and from twenty-five to one hundred thousand dollars have been offered and paid, to secure it. Is it, therefore, unreasonable or unjust, that we should expect you to pay a fair proportion of the expense involved in the successful operation of this enterprise ? You cannot but see, that according to the degree of advantage which you will derive from it, you would make a good bargain, were we to accept you as partners on equal terms. We will not, however, ask that ; but we will ask and insist upon it, that you shall furnish the site and erect the buildings. When God created man, we are told that he first fashioned his body out of the dust of the ground, then blew into his nostrils the breath of life ; uniting body and soul in organic union, and man became a living being, endowed with immortality. So too, we say to you in the creation of this intellectual organism, do you fashion its body by furnishing and uniting the material elements for its constitution ; and when you have performed your part of the work, we, as a church, will blow through all its apartments the breath of intellectual life, and thus constituted, its living energy will be felt every where in your community, and its healthful influence be diffused throughout every section of your State.

In the construction of the natural universe, the forces of nature work out from great centres. The secondary planets have their centres in their primaries, the primaries theirs in the Sun, and the Sun his in the centre of the universe. The same law holds in the intellectual universe. Every College becomes the great sun of an intellectual system, controlling a score of Academies, as worlds in their revolutions around it; and every Academy regulates the motions of a hundred Common Schools, as moons dependent upon it; and as all the light diffused throughout the sphere of nature, has its source in the Sun, and which is only reflected by the primary and secondary planets, so too, all the light diffused throughout the sphere of mind, emanates from the Colleges as its direct source, and is reflected by all the other educational institutions of the land. As our great manufacturing towns are the great depositories to which the raw material is brought, where it is modified by skill and labor, and whence it is again sent forth, greatly augmented in value, to enrich and bless the land; so are our Colleges the great depositories of undeveloped mind, where it is cultivated by education, and sent forth laden with rich stores of knowledge, and endowed with the capacity for its indefinite improvement, to elevate and bless mankind. And as from the head proceed those influences which put into operation the voluntary muscles of the body, and control them for its preservation and well-being, so too, from our Colleges emanate those influences which put into activity the muscles of the nation, and by directing them in their proper channel, they tend powerfully to perpetuate and increase its greatness. Indeed it is almost impossible to overestimate the extent and value of their influence. As gravity pervades all space, and you cannot find a point in it where its power is not felt, so too, does the force of College education pervade every sphere and department of life. It is felt in the mansion of the Executive, in the halls of Legislation, on the bench of the jurist, before the bar of justice, and at the bedside of sickness. It is felt in the counting-room of the merchant, at the counter of the banker, in the manufactory of the manufacturer, in the workshop of the mechanic, and on the field of the farmer. It is felt in every school-house built, in every Academy founded, and in every church erected in our land. It is felt in subduing our forests, in navigating our rivers, in ploughing the ocean, in building our cities, in transporting our produce, and in carrying our tidings by lightning. It is felt in every periodical

issued, in every book published, in every text book used, and in every discovery made. Our Colleges exert more influence than our President, Governors and Legislatures combined. They afford more security than our army and navy. And they reflect more glory upon America, than our gold mines, our ore beds, our coal fields, our lakes and rivers, mountains and plains. And the towns in which these institutions have their seats, become through them the points whence all these influences radiate. In view of this, Prof. Haddock could truly say to the Bostonians, "Your institution has done more for your city and this whole coast, than all the commerce of the seas." And we may say that Yale has done more for New Haven, and Nassau Hall for Princeton, than all their other local advantages. And we may rationally entertain the hope and express the conviction, that if all reasonable expectations are met, in the establishment of the Central College of Iowa, it will be worth more to Des Moines than any other improvement now enjoyed, and eventually, more than all of them combined.

In order, however, that you may reap all these advantages in the highest degree, it will be necessary to guard you against harboring any prejudices against it, arising from erroneous views sometimes entertained concerning Colleges. They are regarded by some as aristocratic institutions, designed for the sons of the wealthy and learned, and from which the sons of the industrial classes are necessarily excluded. No view can be more erroneous. As a matter of fact, two-thirds of all the students in the New England Colleges, are the sons of the industrial classes, and this proportion would not be decreased by extending our inquiry to the Colleges in all other portions of the country. The Colleges do not erect a barrier between the industrial and learned classes, but they tear it down. They are great levellers, but they do not level by pulling the higher classes down; but by raising the lower classes up. In no place in the world is less respect paid to birth or station, wealth or rank, than in a College. What deference will students pay to a fellow, who has nothing to recommend him but the weight of his father's pocket, and who is personally very light in brains? None whatever. If any of them ever become idolators, it will be at no other shrine than that of genius and scholarship, though adorned in rags. They are, therefore, in an important sense, the institutions of the poor, and afford them almost the only hope for the elevation of their sons. By giving your sons the advantages of a College edu-

education, now placed within the reach of all of you, you can do more for them, than if you amassed for them a princely fortune; more for your families than if you conferred upon them the title of nobility; more for your country than if you offered them all up on the war altar of Moloch, and more for the Church of Christ, than if you gave all your goods to the poor, and your body to be burned.

They are regarded by others as sectarian institutions, and hence they are indifferent to their welfare. We have stated that they are mostly under the special care of some one of the religious denominations of our country; and their history has shown that this is absolutely indispensable to their purity, permanency and success; but this involves, by no means, an acknowledgement that the moral and religious influence which they exert, is necessarily sectarian. By this we mean, that the peculiar theological views of the church which fosters a College, will not appear in its regular course of instruction. A College course of education is not at all sectarian. It is substantially the same in all of them, which could not possibly be the case if that were true. The beauties of the classics receive no coloring from the denominational peculiarities of their editors. Mathematical problems cannot be solved by theological rules. The laws which govern the forces of nature, and which lie at the basis of the natural sciences, do not vacillate between the attractions of church magnets. Natural theology does not prove the existence of a God, according to the peculiar views of the Catholics or Protestants. And the Evidences of Christianity do not prove the correctness of that interpretation of the Scriptures, for which the Calvinist and Arminian may contend. In Theological Seminaries, theological departments in Colleges, churches and families, peculiar denominational views are taught; but not in a regular College. As christians, you must consequently not look upon this institution through theological spectacles, but give it your sympathy, patronage, and support, just as heartily as if it belonged to your own church. You expect the religious denominations where your own institutions are located, to foster them; and you ought to be ready, according to the golden rule, to treat ours in the same manner.

In conclusion, we appeal to you as philanthropists. A philanthropist is a lover of mankind, and as Colleges elevate humanity in the scale of civilization, consistency demands that you shall cherish them. We appeal to you as patriots. A patriot is a lover of his country; Colleges have made our

country what it is; and it will rise and fall according to the character and efficiency of its institutions of learning. As such, they have strong claims upon your generous support. We appeal to you as christians. A christian is a co-worker with God in advancing the cause of christianity. Its progress and ultimate triumph are intimately connected with the success of the institutions of learning established by the various branches of the church of the Redeemer. As such, they call for your prayers, your contributions and your patronage. We appeal to you as citizens of Des Moines. As such, you are alive to the advancement of all your interests. You need not be told, that every improvement, calculated to develop your resources and render your town attractive, is worthy of your consideration and aid. We trust that we have succeeded in convincing you, that this institution will be an important addition to your town, and as such, it demands your fostering care. While you are deeply interested in relieving your physical necessities, neglect not to supply your intellectual wants! Do not set aside the claims of the College, under the plea that other interests have the preference; but plant it in the very centre of all your other improvements, to grow with their growth, and strengthen with their strength, that it may shed its elevating and purifying influence over all the rest. And, finally, we appeal to you as citizens of the West. Look at its immense extent, its vast resources and its teeming millions! Shall law and order, or riot and anarchy prevail in it? Shall Christ or Belial reign over its vast multitudes? Shall darkness brood over its vast plains, or shall light gild them with glory? Shall your children and children's children be ignorant and corrupt, degraded and enslaved, or shall they be intelligent and refined, virtuous and free? It will be decided by the character of its institutions of learning. Let them be founded and endowed; ably manned and wisely governed, and through them God will speak the mighty word, causing the chaotic elements of the society of the West to assume form and order, the waters of depravity and sin now overflowing its banks, to roll back, and the dry land of virtue and intelligence to appear. Through them He will make the West an Eden of beauty, where truth, leading religion with her right hand, and liberty with her left, may pluck its fragrant flowers, breathe its balmy atmosphere, be fanned by its aromatic breezes, feast on its golden fruit, drink from its gushing fountains, lave in its crystal streams, and bask in the sunshine of its glory for ever and ever.

ARTICLE III.

TREATMENT OF THE AWAKENED.

By Rev. H. Ziegler, A. M., Salona, Pa.

It has been frequently said that the grand object of preaching the Gospel, is to lead sinners to make the inquiry, "what must I do to be saved?" Another subject of equal, if not of vastly greater importance to the minister of Christ is, how shall awakened and inquiring souls be treated? This shall constitute the theme of our discussion.

I. There are, at the present time, two systems of dealing with such persons, in vogue in the Protestant Churches.—

Both systems claim to have the same object in view, viz., to direct and aid inquirers how to obtain the pardon of sin, and the favor of God. In all other respects they differ—in their stand-points, in the things on which they insist as the evidence of pardon and acceptance with God, and in the means which they employ to gain the object at which they aim.

The one system assumes, as its stand-point, that it is possible for an individual to be pardoned and accepted of God, and yet that he may not have the assurance of it. It maintains, moreover, that we must first know that we are pardoned and accepted, by believing the evidence appointed by God himself for this purpose, before we can have the joy and consolation thereof.

The other system assumes, as its stand-point, that God never pardons and accepts any person without his knowing it; and that we have no assurance of pardon and acceptance until we feel it in our souls.

The one system regards compliance with the conditions on which God has promised to pardon and save, as sufficient and reliable, because it is the Divinely appointed evidence of pardon and acceptance with God.

The other system does not regard compliance with these conditions as a sufficient and reliable evidence of pardon and acceptance. It demands, in addition, the following things: First, an inward, feeling sense of pardon and acceptance; and secondly, an outward manifestation of rejoicing, as an evidence of this inward sense of pardon and acceptance.

The one system aims at the attainment of its object—

1. By showing awakened and inquiring persons on what conditions God has promised to pardon and save sinners.

2. By helping them to examine themselves, in order to ascertain whether they have complied with these conditions.

3. If they have not complied with them, by urging them at once to do so, as the only means of obtaining pardon and salvation.

4. If they have complied with them, then by showing them that, according to God's promises, they are pardoned and accepted; and that it is their privilege and duty at once to rely on his promises through Christ, and thus rejoice in the free salvation of God.

5. This system implies that there is some hindrance which prevents the true penitent *from confiding heartily in God's promises of pardon and salvation*, and that this hindrance must be removed mainly by instruction. In fact, this system relies mainly on instruction as the means to be employed in attaining its object. It might be here added, that the place where this is to be done, is not essential to the system. It may be in the family circle, in the catechetical class, in the inquiry meeting, or at the close of the sermon in the public sanctuary.

The other system aims at attaining the same object mainly by the following means:

1. By prevailing on awakened persons to kneel at a front bench, for the purpose of seeking religion, by pleading earnestly with God for pardon, for his Holy Spirit, for "the blessing," &c.

2. By surrounding them and praying with them and for them, in order thus to encourage them to be in earnest, and "never give up the struggle" until they "receive the blessing." This is, moreover, regarded as a very essential means of drawing down and obtaining the blessing sought.

3. This system implies that there is some hindrance which prevents the true penitent *from obtaining pardon*, and that this hindrance must be removed mainly by earnest prayer.

4. This system places very little reliance on instruction in accomplishing its object.

We have now clearly defined the two systems. The next point will be—

II. *To designate these systems by their appropriate names.*

The first of these systems I shall call the Lutheran sys-

tem. I give it this appellation, not because it is found only in the Lutheran church, but because the Lutheran is the first church of the Reformation that introduced and practiced it. The other system I shall call the Anti-Lutheran, not because it is never found among Lutherans, but because it stands in direct opposition to the Lutheran system.

It will hardly be necessary to advance arguments to prove that the former of these systems is appropriately called the Lutheran. On this point, I would simply refer to our liturgical forms, used at the service preparatory to the Lord's Supper. The whole form contemplates a self-examination.

The questions propounded call attention to the conditions of pardon and salvation. The answers to these questions, and the prayer which follows, imply a compliance with these conditions. And the announcement is a declaration of God's promise of pardon to all who have complied with the conditions of pardon. I leave this point and hasten to the next, viz :

III. *The Lutheran system is Scriptural; the Anti-Lutheran system is unscriptural.*

Proof first. This shall be furnished from conversions recorded in the Acts of the apostles.

1. *The conversion of the three thousand on the day of Pentecost.*—Acts 2: 37—41. "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren what shall we do?" Thus they are agitating the great question—they are inquirers. And what course did the Apostles take?

First, Peter makes known the conditions of pardon, viz: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost."

Here we have repentance and faith as the conditions of pardon; for baptism in the name of Jesus, is a profession of faith in him as the promised Messiah and Savior of the world.

Secondly, to encourage them to comply with these conditions, Peter refers to God's promise. "For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The remainder of what Peter said to them is intended, thirdly, to prevail on them at once to accept the offered salvation. "And with many other words did he testify and ex-

hort, saying, save yourselves from this untoward generation."

The whole system is instruction—there is no urging to plead with God for "the blessing." It is the Lutheran system.

The result of Peter's instruction is thus recorded. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." "They gladly received the word" which Peter preached; that is, they were willing to accept of God's conditions of pardon and salvation. But this willingness implies that they understood these conditions; they must, therefore, have given their undivided attention to the instructions of Peter. There was no praying and singing going on whilst the instruction was being imparted.

We find here no encouragement for the Anti-Lutheran system.

2. *The conversion of the Ethiopian Eunuch.*—Acts 8: 26—39. Philip was directed by the angel of the Lord to the Ethiopian eunuch, as he was returning home from Jerusalem, whither, as a Jew, he had gone to worship. Philip found him reading the prophet Isaiah. He was a sincere inquirer after the way of salvation. What course did Philip take?

The first thing was, to ascertain the state of his mind, and the extent of his knowledge of the plan of salvation.

"Understandest thou what thou readest?" was the first step. This led the eunuch to open his mind to the stranger. He replies: "How can I, except some one should guide me." "And he desired Philip that he would come up and sit with him." He was reading where the Messiah is spoken of as a "sheep led to the slaughter," &c. He again said to Philip, "I pray thee, of whom speaketh the prophet this, of himself? or of some other man?" Philip, secondly, made known to the eunuch the Gospel plan of salvation; in other words, the conditions of pardon under Christ. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." That he made known to him the conditions of pardon, and spoke especially of baptism as the mode of professing faith in Jesus as the Messiah, is evident from what follows. "And as they went on their way, they came to a certain water; and the eunuch said, 'See here is water; what doth hinder me to be baptized?'" He desired to profess his faith in Jesus as the Messiah, and therefore desired to know whether there was any thing to prevent his being

baptized at once. The only condition announced by Philip was, "If thou believest with all thine heart, thou mayest." And as soon as the eunuch declared, "I believe that Jesus Christ is the Son of God," he ordered the chariot to stand still, and baptized him. This done, the same Lord who sent him to the eunuch, took him from him. Philip's work with the inquiring eunuch was accomplished. And what was it? To ascertain the state of his mind; to make known the conditions of pardon; that is, the plan of salvation through Christ; and as soon as he was willing to comply with these conditions, to receive him by baptism into the fellowship of believers. Here again we have the Lutheran system. The other system finds no quarters. There is no urging to prayer, in order to obtain "the blessing." No inward feeling is insisted on as a condition of pardon and acceptance. It is, understand the conditions of pardon, comply with them, and you are safe.

3. *The conversion of Saul of Tarsus.*—Acts 9: 1—20; 22: 6—16. After Saul was arrested by a miraculous light, Jesus commences a conversation with him. This proves that although he had fallen to the earth, he was neither senseless nor speechless—his mental powers were in full exercise. The conversation and miracle resulted in his conviction that Jesus of Nazareth was the Messiah, as well as in his submission to his authority; in other words, it resulted in his conversion. For he inquired, "Lord, what wilt thou have me to do?" This implies faith in Jesus as the Messiah, and a determination at once to obey him.

Now, observe what Jesus replies to his inquiry. It is not, pray on until "the blessing" comes; but, "Arise, and go into the city, and it shall be told thee what thou must do." He was already converted; and all he needed was the necessary instruction. Jesus did not give him this instruction himself; it must be imparted by one of his disciples. And how did Ananias proceed? Putting his hand on him, he said, "Brother Saul, the Lord Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it had been, scales; and he received sight forthwith, and arose and was baptized." In the twenty-second chapter Paul relates this interview with Ananias thus: "He came unto me and stood, and said unto me, 'brother Saul receive thy sight.' And the same hour I looked upon him. And he said, 'the God of our fathers hath

chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. And now, *why tarriest thou? arise* and be baptized, and wash away thy sins, calling on the name of the Lord." Or, as it might be more literally translated, having called on the name of the Lord. It is not a command to call on his name; it is stating the fact that he had already been doing so.

Here also we have the Lutheran system. It is instruction; and when the conditions of pardon are complied with, it is assuring Saul of his acceptance with God, and urging him without delay to profess his faith in Christ, and thus become identified with his followers.

The other system finds nothing to support it. There is no urging to earnest prayer, in order to "seek religion," no "hold on until you get the blessing." Indeed, the opposite course is taken. "And now, why tarriest thou? arise and be baptized, &c." As much as to say, you are a brother in Christ; be baptized at once; and enter on the path of duty. Neither is there any feeling referred to as an evidence of pardon; nothing except God's own conditions; faith in Christ, and submission to him.

4. *The conversion of Cornelius.*—Acts. 10. Cornelius was a devout man, he feared God with all his house; he gave much alms to the people; he prayed to God always; his prayers were heard; his alms had come up as a memorial before God; he was a just man; he was in the habit of fasting; he was ready to do the whole will of God as soon as it was made known to him. See verses 1 to 4, 22, 30, 31, 32 & 33. In few words, he was a child of God; God had accepted him. This is implied in the language of Peter. "Then Peter opened his mouth and said: Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." It is not, shall be accepted; but "*is accepted.*" Cornelius, then, was accepted; but there was still something lacking—not to make him a child of God; but to enable him to understand the true ground upon which God pardons sin, to give him a fuller assurance of his acceptance, to bring him into the church of Christ, and thus to make him more useful to those around him.

All he needed was, therefore, to understand the plan of salvation through Christ. The angel therefore commanded him to send for Peter, telling him that when he had come, he would tell him "what he ought to do."

Now observe, what does Peter tell him? After assuring him that God is no respecter of persons, but that he accepts all who fear him and work righteousness; he at once commences about peace through Jesus Christ. He then proceeds to give the evidences of his Divine Messiahship; states that he was crucified; gives the evidence of his resurrection, and asserts that God appointed him to be the Judge of the living and the dead. This done, he directs attention to the prophecies of the Old Testament, bearing on this subject. "To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins."

It is stated that, while Peter was yet speaking these words, "the Holy Ghost fell on all who heard the word," and that "they heard them speak with tongues and magnify God." This extraordinary gift of the Holy Spirit, manifesting itself in speaking unknown languages, is evidence that while Peter was speaking, Cornelius, and those assembled with him, believed in Jesus Christ as the Messiah: for this extraordinary gift was never given previous to the exercise of faith in Christ. Peter, therefore, without inquiring whether they believed in Christ, commanded them to be baptized in his name.

This, too, is the Lutheran system. It is instruction from beginning to end. The peculiarities of the Anti-Lutheran system are not found. There is no urging to plead for "the blessing;" no inward feeling insisted on as a condition or evidence of pardon and acceptance.

5. *The conversion of the Philippian jailor.*—Acts 16: 25—34. The whole transaction, after the jailor makes the inquiry, "Sirs, what must I do to be saved?" is thus related. "And they said unto him, 'believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house." Finally, this case also proves the scripturality of the Lutheran, and the unscripturality of the Anti-Lutheran system. The evidence drawn from the cases of conversion recorded in the Acts of the apostles, therefore, amounts to a moral demonstration in favor of the Lutheran, and against the Anti-Lutheran system of dealing with awakened and inquiring souls. We proceed to

Proof second. This has reference *exclusively to the things on which these two systems insist as evidence of pardon and acceptance with God.* That, on this point, the Lutheran system is Scriptural, and the other unscriptural, has already been shown; but we present additional proof.

1. *Compliance with the conditions on which God has promised to pardon and save, does, from the nature of God's attributes, infallibly bring us pardon and salvation.*

A promises B twenty dollars, on certain conditions. B complies with those conditions and demands his pay. A, however, refuses to pay the money until B complies with other conditions, never until now made known, and never agreed on. A has deceived B—he is dishonest. It is just so in regard to the pardon of sin and salvation. God has promised us pardon and salvation on clearly defined conditions. These are, repentance, or a renunciation of our sins; submission to the will of God, or a willingness or determination to obey him; and faith in Christ as the Savior of sinners, appointed as such by God himself. Indeed, faith is very frequently presented as the only condition. It, however, always implies the other two, repentance and submission. You never say to the *impenitent, unsubmitive sinner*, "Believe on the Lord Jesus Christ and thou shalt be saved." This language is always, in the word of God, addressed to penitent and inquiring souls. We invariably demand a sincere determination to forsake all sin and obey God, before we direct any one to Christ for salvation by faith. It is, "Repent and believe the Gospel;" it is "Repentance towards God and faith in the Lord Jesus Christ;" it is, "Whosoever feareth God and worketh righteousness, is accepted with him," and then, "To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins."

You repent—you have sincerely renounced your sins—not already conquered and subdued them; but you have sincerely determined, by God's grace, to do so. You have submitted to God—yielded your will to his will—not indeed that you have already yielded entire obedience; but you have resolved to learn and do his whole will. You believe in Jesus Christ—encouraged by God's promises, you have committed yourself to him, body and soul, for time and eternity. You have now complied with God's conditions of pardon. You are pardoned—you are accepted. There is no doubt about it. The veracity and honesty of God are concerned in this mat-

ter. God cannot lie; God cannot deceive; therefore, pardon and salvation are yours the very moment you comply with his conditions of pardon.

This is the Lutheran system. But now comes the Anti-Lutheran system, and insists on another condition or evidence of pardon, viz., an inward, feeling sense of pardon in the soul—a condition never made known in the word of God. Without this you have no pardon. This makes God untrue and dishonest; it is blasphemy. It is setting up one's own notion against God's word; it is virtually claiming to have an unwritten revelation. It is fanaticism, the wildest fanaticism. We come now to

Proof third. This refers *exclusively to the stand-points of the two systems*. The Lutheran system maintains that it is possible for an individual to be pardoned and accepted of God, and yet he not be certain of it. The other system maintains, that God never pardons and accepts any person without his knowing it.

A number of persons have united in rebellion against their government. The penalty is death. They are surrounded by the king's army; they are in his power. But he determines to pardon them on the following conditions. In the presence of my army, lay down your arms, confess your crime, and solemnly promise future obedience to your lawful sovereign. These conditions are made known to the rebels by the king's generalissimo. They all understand what they are commanded to do; but they do not all clearly understand that these are the only conditions of pardon. Some suppose that these are only preliminary to other conditions. They are all willing to comply—they do comply. They all have pardon the moment they comply with the conditions; but how many of them know it? Only those who clearly understand that they have complied with *all the conditions*. Have the others no pardon, simply because they do not know that they have complied with all the conditions? In other words, because they do not know that they have pardon? It is evident that they have pardon equally with the others, and on the same grounds. They only need to know it.

Again, our neighbor A is condemned to suffer capital punishment. We sign a petition and send it to the Governor, praying for his pardon. The Governor hears our prayer, he grants neighbor A a full pardon. He is pardoned the very moment the Governor grants our petition. But does neighbor A know it? Not until he is informed of the fact. Sup-

pose he should die before he knows it, has he died unpardoned simply for want of this knowledge? Never, never. He was pardoned, though he knew it not.

It is just so in regard to the pardon of sin, and acceptance with God.

You comply with God's conditions of pardon. That moment you are pardoned and accepted. But it is possible that you may not be certain of it. This will be the case under the following circumstances :

First, whenever you desire and expect *evidences of pardon* different from, or over and above God's *conditions of pardon*. And secondly, when satisfied that compliance with God's conditions of pardon is a reliable evidence or assurance of pardon and acceptance, and although having complied with his conditions, you are forever doubting whether your repentance is as deep, your submission as entire, and your faith as strong and implicit as it should be. Under these circumstances, an individual should not be urged to seek for pardon. He has this. What he needs is to know that he has complied with God's conditions of pardon, and that this compliance and God's promise are his assurance of pardon and acceptance.

But let us look at the teachings of the Bible on this point.—1 John 5: 9—13. From verse thirteen, we learn that those to whom St. John wrote—and they were believers—did not know that they were heirs of eternal life; and moreover, that he wrote to them for this very purpose, that they might know it. "These things have I written unto you that believe on the name of the Son of God, *that ye may know that ye have eternal life,*" &c. Thus, although they were believers, yet they did not know that they were pardoned and accepted; or knowing this, they did not regard pardon and acceptance as a guarantee of eternal life. St. John, therefore, wrote to them, to assure them of this fact—their title to eternal life. He does this by calling their attention to God's own testimony on the subject; and by showing them their obligation to receive and confide in his testimony. "And this is the record, or testimony, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." And also, "If we receive the witness of men, the witness of God is greater." That is, if we rely on the testimony of men, how much greater is our obligation to rely on God's testimony. But "this is the witness of God, which he hath testified of

his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."

Thus God's testimony is, that whoever hath his Son—that is, believes in him—hath eternal life. It is, moreover, evident that believers can know that this promised eternal life is theirs, only by relying on God's revealed testimony on the subject.

But it may be objected that, after all, those believers were certain of eternal life; for they had the inward witness of it, viz., "He that believeth on the Son of God, hath the witness in himself." Clarke teaches that this is "the Spirit of God bearing witness with his—the believer's spirit, that he is a child of God." I deny *in toto* that this passage teaches this doctrine. But for argument's sake, we will grant it. Then we have the Spirit of God bearing witness with the spirits of those to whom St. John wrote, that they were the children of God. Now, if the Spirit of God bears witness with my spirit, that I am a child of God, then this witness must be reliable; it must give me assurance that I certainly am or have the thing concerning which the witness has been given me; otherwise the witness is of no use; it fails to accomplish the object for which it is given. Just such happens to be the inward witness, in the case under consideration. According to this interpretation, they had the inward witness of God's Spirit; and by this witness, they knew to a certainty that they were God's children, and heirs of heaven. But they did not know this; for, as already shown, St. John wrote to them to assure them of this fact, by referring them to God's *revealed* testimony on this subject.

It is, therefore, possible for an individual to be a believer; and, therefore, to be pardoned and accepted, and an heir of heaven, and yet not know it. This is scriptural; and this is a part of the Lutheran system.

Again, the position that we cannot know that our sins are pardoned, until we feel it, is as far from the truth, as that just disposed of, viz., that God never pardons and accepts any person without his knowing it.

It is a universal law of the human mind, that we must first perceive evidence, secondly, believe that evidence, and that we can then, thirdly, have the feeling necessarily resulting from such knowledge and faith. Thus, we do not know and

believe that the religion of Christ is of Divine origin, because we feel it to be so. On the contrary, we must first perceive the evidence of its Divinity; I mean evidence external to ourselves, and independent of our feelings; and then believe this evidence, before we can have the proper feelings in its favor. Indeed, Christ never appeals to men's feelings as evidence of the Divine origin of his religion. The appeal is almost universally to his own works. "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man. . . . But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."—See also John 10: 24, 25, 37, 38. Ib. 14: 8—11. Ib. 20: 30, 31. Acts 2: 22. Heb. 2: 3, 4.

Again, you do not know and believe that an absent friend is dead, because you are impressed with a feeling that it is so. You know and believe it only by means of reliable testimony. Understanding such testimony, and believing it, you can and will have the feeling which this knowledge and faith are calculated to produce on your mind.

It is just so in regard to the pardon of sin, and our acceptance with God.

We do not first feel that our sins are pardoned, and then know and believe it, because we feel it. On the contrary, we must first know and believe that our sins are pardoned and we accepted, before we can feel it; or more correctly, before we can have the peace and consolation resulting from such knowledge and faith.

But this also is part of the Lutheran system; and as it corresponds with a universal law of the mind—a law of God's own creation—it bears the impress of Divinity. Our Lutheran system is, therefore, from God; it is scriptural. We will show,

IV. That the old Methodist system does not differ essentially from the Lutheran system.

The proof will consist of extracts from the Memoirs of William Carvosso, who was, for sixty years, a class-leader among the Wesleyan Methodists in England. He died in 1834. I quote from an edition published in 1843, by the Book Concern of the Methodist Episcopal Church of the U. States. Hear him:

1. *On faith as the condition of pardon and salvation.*—His son says of him, in the preface to the work, pp. 9 & 10:

"Present, free and full salvation, by simple faith in the atonement, formed the theme on which he dwelt with delight, and almost without intermission. . . . In receiving the salvation of the Gospel, he had no opinion of delays, exceptions, or limits. To the spiritually diseased of every class, his constant cry was, 'Come, for all things are now ready.' He saw in the strong commanding light of faith, Christ present, able, willing to save to the uttermost; and therefore, when he exclaimed,

'Believe, and all your sins forgiven;
Only believe, and yours is heaven'—

it often produced an effect peculiarly his own."

Speaking of three sisters, he says: "They all bid fair for the kingdom. . . . The youngest, who was brought to God in the last revival, was longing to love the Lord with all her heart. This, I told her, was her privilege, and that God's time was the present moment: but I found she could not venture on the atonement." The next day, while conversing with her, he asked her, "Can you now believe?" Her reply was, "No, I still feel a bar that prevents my laying hold." He then continues: "I saw what she wanted, and requested her to bring me Mrs. Rogers' Memoirs. I opened to the part applicable to her experience, and bid her read for herself. It was where Mr. Fletcher invites all who felt their need of full salvation, to believe now for it. He observes: 'As when you reckon with your creditor or with your host; and as when you have paid all, you reckon yourself free; so now reckon with God. Jesus hath paid all; and hath paid all for thee; hath purchased thy pardon and holiness. Therefore, it is now God's command; reckon thyself dead indeed unto sin, and thou art alive unto God from this hour. O begin; begin to reckon now. Believe, believe, believe! And continue to believe every moment, so shalt thou continue free.'"

"This," adds Carvosso, "had the blessed effect which I longed to see. The words, 'fear not,' &c., touched her heart, and she wept, believed, and entered in."—pp. 194, 195.

Recording his own experience, he says: "I bless the Lord, he is still deepening and widening his good work in my soul. In all my pilgrimage, I never saw so much included in the word *believing*, as I do now. I clearly perceive that were I for a moment to cease believing, I should at once be swallowed up by the enemy of my soul. Were I to suffer unbelief to slip in, to true peace of mind I must say farewell. . . . I

find no way to conquer but through faith in his blood."—p. 155. Hear him—

2. *On faith as the prerequisite of feeling — indeed of every grace.*—Speaking of God's kingdom in the heart, he remarks: "To aim aright at this liberty of children of God, requires a continual acting of faith—of a naked faith, independent of all feelings, in a naked promise—such as, 'the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.'"

He then continues. "By a naked faith in a naked promise, I do not mean a bare assent that God is faithful, and that such a promise in the book of God may be fulfilled to me; but a bold, hearty, steady venturing of soul, body and spirit upon the truth of the promise, with an appropriating act; it is mine, because I am a sinner, and am determined to believe, come what will."

Again he adds: "You must also remember that it is your privilege to go to Christ with such a faith now and every succeeding moment; and that you are to bring nothing but a careless, distracted, tossed, hardened heart; just such an one as you now have. Here lies the grand mistake of many poor, miserable, but precious souls. They are afraid to believe, lest it should be presumption, because they have not yet comfort, joy, love, &c.; not considering that this is to look for the fruit before the tree is planted."

Once more he adds: "Beware, then, of looking for any grace previous to believing."—pp. 245, 246.

Giving his own experience on this point, he says: "For several days past, Satan and unbelief, the two great enemies of my soul, have labored hard to wrest my shield from me, and weaken my confidence in God. I have had to hang on Christ by a naked faith, without any sensible enjoyment." "But," he continues, "I was greatly blessed while thinking of that remark of Lady Maxwell, viz., 'I have often been enabled strongly to act faith on Jesus, even in the absence of all comfort; and this has diffused a heaven of sweetness through my soul, and brought with it the powerful witness of purity.'" —p. 275.

Writing to a christian sister, he says: "You say you want a more lively faith, and desire me to tell you how to get it." He replies: "You must take God at his word, my sister. He tells you, 'all is yours.' I see where you miss the simple way of faith, and fall into the stinking dungeon of self. St. Paul, I conceive, had no reference to rapturous joys, when he

said, 'the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.'"

After quoting several more Scripture passages, he adds: "O, may the Lord bless you with heavenly wisdom to understand the faith of which Mr. Wesley speaks in these words:

"Though waves and storms go o'er my head,
Though strength, and health, and friends be gone;
Though joys be withered all and dead,
And every comfort be withdrawn;
On this my steadfast soul relies,
Father, thy mercy never dies."

He continues: "I wish you to meditate on the whole of this hymn, and pray that the Lord may reveal clearly to your mind, all that is contained in it; then, I am sure, you will not be perplexed about frames and feelings; but will say, with one of old, 'though he slay me, yet will I trust in him.' May the Lord bless you with the mighty faith that conquers all."—pp. 294, 295. Hear him—

3. *On the possibility of being pardoned, and even of being in possession of perfect love, and yet not knowing it; or not having the witness of it.*—At one time, asking a female whether she loved God, and receiving the reply, "Yes, but there is something which I still want," he said to her, "Come and sit down by me, and I will tell you all about it." His son, recording this case, says: "She sat down accordingly, and he soon discovered she did not know her sins were pardoned." He then said to her, "you may receive this blessing now." He then put her to reading one of the Methodist hymns, and when she had uttered the words, "Thy debt is paid," "he put his thumb on the words which followed, and asked her whether she thought it was paid?" It is added: "She burst into a flood of tears, and was made happy from that moment."—Preface, p. 14.

A correspondent relates the following: "One memorable night, my friends being present with me, he was conversing with us on the blessing of perfect love. He, like a wise master builder, having examined our spiritual attainments, discovered that we were in possession of the essential properties of that happy state, but without the joyful witness thereof. He therefore, *no longer held up the thing in prospect before us, but declared us in possession of it, and charged us with the error of asking God for what he had already given.*" He added, "now it is your business rather to give thanks and rejoice."—Preface, p. 15.

To one of his correspondents he says: "Since you came to P——, God has opened the eyes of your understanding, and given you to see the dangerous state you were in by sinning against him." He then continues: "And although you have not that clear witness of the Spirit which it is your privilege to enjoy, yet I should not have a doubt of your salvation, if I were called to follow you to the grave. I believe whatever is lacking in you, God will accomplish. I have seen the tears of penitence running down your cheeks, and more than once, your very limbs trembling under you. . . . I believe you are a sincere follower of Jesus, so far as you have heavenly light. . . . I was never as fully convinced in my life, as I am at this moment, that you ought to be as fully persuaded in your mind that Jesus bore your sins in his own body on the tree, as if there were no other sinner in the world."

He adds: "When you read the following lines, be sure you hold fast what is included in them:

"Thou hast my full ransom paid,
And in thy wounds I rest."—pp. 273, 274.

4. *I will add a few extracts, showing his manner of instructing inquirers.*—Being called to the bedside of a sick woman, and "finding that she had been for three years a member of the society, and knew nothing of salvation by the remission of her sins," he says: "I asked her for what end Jesus Christ came into the world. She replied, 'to save sinners.' I then told her that Jesus Christ was the same yesterday, to-day, and forever; and that he never would be more willing to save her than he was at that moment. I explained to her the plan of salvation, and showed her, that it was 'to him that worketh not, but believeth on him that justifieth the ungodly, that his faith is counted unto him for righteousness.'" He then continues: "And now it is a duty which God requires you to believe in Jesus Christ, and in the truth of his promise." He adds: "While I was thus speaking, she was seized in a strange manner, and it appeared to me, and to those present, that she was dying. But in a moment or two, she lifted up her hands and eyes to heaven, and cried out, 'glory be to God, I am healed, I am healed!'"

The next day the following conversation took place between her and another person: "Well, what has the Lord done for you? Has he pardoned your sins?" "Yes, he has pardoned my sins." "How long have you been a member of the soci-

ety?" "Three years." "And do you not think you might have known it sooner?" "Yes, in six days, had any person showed me the way."—pp. 73—75.

Visiting a sick man, and after having made some inquiries concerning his health, he says: "But we are come more particularly to inquire how your mind is?" "Very bad, sir," was the reply. "What is the matter then?" "O, sir, I am such a great sinner." "A great sinner, are you?" "O, yes sir." "Well, for what did Jesus Christ die?" "For sinners, sir; but I am—" "Stop, now; answer my questions. You say Jesus Christ died to save sinners. Did he not die to save you?" "Yes sir." "Well now, if he died to save you, should you not praise him?" "Yes sir, but"—"Now stay my friend, just answer my question. You admit that Christ died for you: then, I ask, should you not praise him? Glory be to God, glory be to God. Come, my brother, join with me to praise the Lord."

In this way he drew the man away from his own feelings to Christ. He soon believed and was overpowered with joy.—pp. 306, 307.

His son, the editor of these Memoirs, says of his father—"He would often put the person who was eagerly inquiring after Christ, to read an appropriate passage of Scripture, or verse of a hymn, telling him that he must try to read for himself." He adds: "If at the first reading his heart did not take hold of the truth, he would require him to read over the portion more carefully, again and again. In this way he has helped many a poor mourner over the bar of unbelief."

Again, he says: "At some appropriate turn of expression, he would stop short the sorrowful and heavy-laden reader, look him in the face, and with the feelings of a devoutly melting heart, visible in his eyes, show him what was contained in it, and his right to what his lips had now uttered; and then in the most persuasive and affectionate manner, he would inquire if he did not perceive the meaning and believe the gracious truth contained in the words that had now dropped from his lips."

"Thus," adds his son, "many, ere they were aware, felt themselves gently borne from the fearful precipice of unbelief, and set down amidst the ocean of redeeming love."—Preface, p. 13.

Without indorsing every sentiment set forth in these extracts, I may safely assert that they clearly prove the Old Methodist system of dealing with inquiring souls, identical,

in all its main features, with our Lutheran system. And I may add, that their publishing these Memoirs, implies that this same system is, theoretically at least, up to the present time, the system of the Methodist Episcopal Church of this country. We come now—

V. *To make a few additional remarks concerning the more prominent mistakes and consequences of this Anti-Lutheran system.*

1. *It confounds the inward peace and consolations of believers, which follow the knowledge of pardoned sin, and which accompany a life of holiness, with the conditions of pardon and acceptance.*—A, when embracing Christ by faith, experienced peace and consolation. The Gospel soon assures him that this is the privilege of every believer. He now very easily, though very erroneously, makes his experience a condition of pardon; or, which is the same thing, inculcates it on the minds of others, and insists on it, that no person is pardoned and accepted until he experiences peace and consolation in his own soul.

2. *It mistakes the nature of pardon.*—Neighbor A is pressed down under a sense of sin and condemnation. He obtains a glimpse of the doctrine of justification by faith. He trusts in Christ. His load is gone—he has rest and peace. He now concludes that removal of this load from his conscience, this inward relief, this peace and joy, is itself pardon. Pardon is thus regarded as something produced in the soul, by an act of the Holy Spirit.

I cannot better express this error, than by giving the remarks of a presiding elder of the Methodist church.

Speaking in his sermon of awakened souls, he said: "Some persons try to comfort these souls by telling them, 'only believe in Christ, and you shall be saved—all shall be well.' "But," added he, "I tell you don't listen to such comforters. Dig on, pray on, until the Holy Spirit comes down from heaven into your soul; and when you have it, no one need tell you—you will know it yourself."

He continued: "When I speak to you, you can hear my voice; and just so, when the Holy Spirit speaks to your spirit, your spirit can hear his voice. Just dig on, pray on, until the Holy Spirit comes down from heaven into your soul; then no one will need to comfort you." And again, he repeated, "Do not listen to such comforters."

But this is not pardon. Pardon is an act of God, which takes place in the court of heaven. It is covering sin; blotting it out; or removing it from God's book. It is a determination or resolution, so to speak, not to punish the sinner; on the contrary, to treat him as though he had not sinned. It is not the removal of the burden from the conscience; it is not peace and joy. These follow the belief of the doctrine of pardon.

Pardon granted to a criminal by a human tribunal, is not a feeling produced in the soul of that criminal. It is simply a determination not to punish him; it is absolving him from the merited penalty. It is an official act of the court. Just such is our forgiveness.

This pardon, then, takes place whenever we comply with God's conditions of pardon. Our business is, therefore, to comply with these conditions, and then trust in God's promises, and never think about our feelings.

3. *It mistakes the object of faith.*—It assumes that the thing to be believed is, that we feel in our souls that God has pardoned us.

Whenever Rev. W—— has concluded that pardon takes place in the soul, then he cannot avoid another conclusion, viz., that he must have pardon previous to believing. Therefore again, to carry out this system, he must hold that the thing to be believed is, that you feel in your own soul that you are pardoned.

Without wasting time to refute this error, I remark—

4. *That this system leads into the folly of pleading with God for what he has already given.*—You have renounced your sins; you have resolved to obey God; you have committed yourself to Christ as the Savior of sinners. You are pardoned and accepted. But you labor under the error that you have no pardon until you feel it in your soul. This you doubt. You continue to plead with God for pardon—for what is yours already by solemn promise.

Such persons ought not to be urged to "pray on until the blessing comes," &c. Or, as a certain representative of this system, residing in my charge, said to an awakened soul:—"Hold on, hold on; Jesus is coming, he's coming, he's coming." What such persons need is instruction. Finally,

5. *This system often drives persons away from Christ, and not unfrequently leads to infidelity.*—We all preach the freeness of the salvation of God—God's perfect willingness,

his deep anxiety to save sinners, to save all sinners. We declare that God's compassion is the compassion of a father—yea, much more tender than that of an earthly parent. That Christ stands waiting to be gracious—that “whosoever cometh unto him shall in no wise be cast out,” &c.

Now here is a true penitent. He renounces his sins, he submits to God, he is willing to commit himself to Christ for salvation. But you tell him, “plead on;” “never give up the struggle until you get the blessing;” and you pray, “Lord, speak peace to his soul,” &c. He does “pray on,” day after day, and night after night, for weeks and months; but the blessing does not come. Finally, he concludes that pardon is, after all, so difficult to obtain, that it is useless for him to try any longer; or probably that he is a non-elect. He is kept or driven away from Christ. Or again, he concludes, that what we preach about God's willingness to save is, after all, untrue. Thus, from a true penitent, he falls into infidelity. It is the legitimate fruit of this system; this soul deceiving, soul-destroying system. Lord save us from such delusion!

ARTICLE IV.

“THE NEW THEOLOGY.

BY REV. J. A. BROWN:” *again.*

THE last two numbers of the Evangelical Review came freighted, each with an article attacking the positions of our late book, entitled “*American Lutheranism Vindicated*,” &c. This work we felt it a sacred duty to publish, in order, in connexion with the Definite Platform, to turn back the tide of symbolical or Old Lutheran encroachments, and to defend the doctrinal basis of our General Synod and Theological Seminary; which had of late years been assailed, after God had, for a quarter of a century, so signally blessed it for the improvement and extension of our church in this country. The refutation of this work, seems to have been felt to be a difficult undertaking; as it was found necessary, in the attempt, to have recourse to one of the most approved principles of Political Economy, the division of labor. The former

of these articles we have not read; because we had determined, if possible, to arrest the controversy which has been agitating the church, and still threatens her unity, and were willing, for the peace of our Zion, to allow our Old School opponent the last word. We had also been credibly informed, that the article treated mainly of our positions touching those parts of the Augsburg Confession, which speak favorably of some of the *Ceremonies of the Mass*; and we knew that those who desire to see the unanswerable arguments for our position, might, if indeed they wished to go beyond the Augsburg Confession itself, easily have access to our book. We had likewise learned that the article represents the Professors' oath in our Seminary, as binding to the entire Augsburg Confession and Catechisms of Luther—an error which can easily be refuted by that writer's own former publications. If that interpretation were true, neither of the present older Professors, nor Dr. Hazelius, nor Professor Hay, could have taken the oath without perjury; for they all confessedly reject the doctrine of the Real Physical Presence, much less could they conscientiously repeat it every five years, during their connexion with the Institution. The present writer, moreover, having himself written that oath, ought to be the best interpreter of its import.

The article in the last number of the Review, whose caption is given above, we have read, because we understood it charged us with grave doctrinal errors, and we confess, its character and design excited alike our surprise and regret. After examining it, however, the title, "*New Theology. By Rev. J. A. Brown,*" appeared to admit of a meaning more appropriate than we had at first supposed; for the theology discussed, though attributed to us, is really, in the main, the aggregate of Rev. B's. misapprehensions, and may properly be termed *his* theology. From the beginning, we doubted the propriety of a formal reply to this anomalous production. Had the writer fairly interpreted our views on the topics concerned, as they have for a quarter of a century been understood from our Popular Theology (which he repeatedly quotes) and other works, by the divines and intelligent laity of our church, and as they have been apprehended by able reviewers, and by distinguished theologians of other churches; we would with pleasure have entered on the inquiry with him, whether they accord with the "Word of God, our only infallible rule, and the fundamentals of that Word, as substantially

set forth in the Augsburg Confession," which is the doctrinal test of the General Synod. But his charge of fundamental heresy, when, in the same book, we reiterate and avow the entire articles of the Augsburg Confession on the disputed doctrines, savors, too much of contracted bigotry, to require a serious refutation. The points left undetermined by the Augsburg Confession are, at least among American Lutherans, regarded as free subjects of private opinion. And the more we examined the article of Rev. B., the more we were inclined to accord with the judgment of our friends generally, both far and near, who dissuaded us from a reply.

Therefore, without any unfriendly feelings towards Rev. B., we decline the formal discussion of his article, for the following reasons :

I. Because his article *is not a review of the sentiments of our book, but of his own glaring misapprehensions and consequent misrepresentations of them.* Either from want of ability or disposition, he has misapprehended the fair, legitimate import of our *Popular Theology*, and of our *Vindication of American Lutheranism*, on each of the subjects which he discusses!

1. Thus, in our definition of *natural depravity*, as a hereditary "disorder of our *bodily and mental* constitution" (a mode of definition adopted even by the Form of Concord),* he makes "mental" signify only a *part* of the mind, and, in truth, makes it exclude the most important part of it, namely, the *moral* or *active* powers ; and then, on the ground of his own erroneous apprehension or definition of the term, positively charges us with denying that the moral powers are affected by natural depravity ! We would ask, are the will and affections no part of the mind ? Does *mental* philosophy denote the science which discusses a *part* of our mental faculties, and omits the will and affections ? For the same reason, the phrase "*mental* constitution," necessarily signifies the constitution of the *mind*, and not of a part of it. Glaring as this misapprehension is, it is rendered the more inexcusable by the fact, that in the same chapter of the *Popular Theology*, which furnishes the Rev. B. with our definition of natural depravity (on p. 144), we read the following words: "That it (the natural depravity) is *total*, that is, *extends to all our powers, is certain.*" Such glaring misapprehension of plain English, in a self-constituted critic, bears its own refutation on the face of it.

* Müller's Symbol. Bücher, p. 520.

2. He misapprehends our definition of *regeneration*. We say regeneration in the Scriptures, designates the whole change (by which the sinner becomes a new creature in Christ Jesus), therefore including illumination, conviction and penitence, as well as the change occurring in the mind in the moment of transition from a state of condemnation to that of justification; but he strangely supposes us also to include *sanctification* in this definition of its Scriptural meaning. We however generally employ the word in the other, or theological sense there defined, as signifying the change occurring in the particular moment of transition from the state of condemnation to that of justification; but he, in defiance of the context, represents us as using it in the former sense, and then charges on us the inconsistencies which flow from his own mistake! We represent regeneration as a "*radical and entire change*,"* in opposition to a superficial and partial one, and as including "*a new heart*;"† he charges us with representing it as partial and superficial, and as leaving the heart unchanged!! In the passage which immediately precedes the one objected to by our reviewer, we find a definition of regeneration, which certainly covers the whole ground: "*Regeneration, in the proper sense of the term, consists in a radical change in our religious views of the divine character, law, &c.; a change in our religious feelings, and in our religious purposes and habits of action.*" Here the change is described (a) as *radical*, not superficial, not a mere outward change of moral character or conduct: but a "*radical*" one, a change which, as the etymology of the word implies, affects the root or source of human thought and action. (b) It is such a *radical* change, not only of some one department of the human mind, or of human thought and action; but such radical change of the *entire* mind, of *all the powers* of the human soul; for they are usually reduced to three departments, designated by some metaphysicians as views (cognitions), feelings and actions, or, by others, referring to the faculties, as intellect, sensibilities and will. Now this makes regeneration include a change,

a) In our *religious views*, i. e. views of the character of God, his relation to us, and ours to him; of his law, as to its spirituality, extent and comprehensiveness; of our own char-

* Popular Theology, p. 203 of eighth edition, and Vindication of American Lutheranism, p. 143, second edition.

† Vindication of Amer. Luth., p. 142. See also Luth. Manual, p. 61.

acter as related to that law, as sinners, and in short, in our views of any and every subject that has any *religious* bearing at all. As this change is a radical one, it affects these views even in the roots or fountains, or powers of mind whence they spring.

b) Regeneration includes a change in our *religious feelings*, from indifference to religion, to an acute sensibility on the subject; from selfishness to a feeling of universal benevolence; from antipathy to religion, to a sympathy with every thing holy and good.

c) Regeneration, according to the definition, includes a change in our religious *purposes*, viz., from *purposes* of self-indulgence, and of a life of sin, to purposes of reformation and sincere, entire obedience to God: and from actual *habits* of sin, to those of holiness, from the service of the world to the service of God.

This, it will be admitted, is the natural import of the above definition; and we may well ask every impartial reader, what passage of Scripture, descriptive of regeneration, will not be comprehended in one or other of the above features of this change?

3. Again, we affirm, that in the sense of the word regeneration, in which it signifies a radical change in our religious views of the divine character, law, &c., of our religious feelings, and of our religious purposes of action, *infants* (not children of some age, but *infants*) are incapable of it; because they neither have, nor can have, any religious views or feelings or actions at all; and if they are naturally incapable of the mental exercises of which regeneration consists, they cannot be the subjects of regeneration in *that sense* of the term; and what sensible man will deny this? We do affirm some influences of the Spirit on infants,* (for example, the same which attend the baptism of adult believers, as far as they are capable of them), the nature of which is mysterious; we do distinctly imply that they are capable of regeneration or spiritual change, in *some* sense, but not in that applicable to adults;† but he makes us deny all gracious influence on them!! He first appears to be horrified at our leaving infants without the hope of heaven; and then admits that we maintain their salvation for Christ's sake!! It should, moreover be remembered, that the change of infants is merely incident-

* Vindication, &c., p. 145.

† Ibid. p. 145.

tally mentioned in a few sentences, and the *negative* side presented, the positive not being required by the subject under discussion. We have stated what change does not take place in infants, the nature of that which does, we have not defined, and no one has authority to speak for us.*

4. Finally, in regard to justification, we say in the Popular Theology,† justification is that judicial act of God, by which a believing sinner, in consideration of the *merits of Christ*, is released from the penalty of the law, and is declared to be entitled to heaven." "This justification takes place *at the moment*, when the sinner *first attains* a living faith in the Redeemer." And, in the Vindication of American Lutheranism, we teach,‡ "Whenever the returning sinner exercises the *FIRST ACT of living faith*, he is justified; that is, then God performs that judicial or forensic act, by which a believing sinner, in consideration of the *merits of Christ*, is released from the penalty of the divine law, and is declared to be entitled to heaven." But, notwithstanding these, and other most explicit declarations, that we are justified for Christ's

* The entire disputed passage must, of course, be explained in accordance with the limitations preceding and succeeding it, and especially of the *definition given of regeneration*, which just precedes it, and is cited in the last paragraph. This passage was quoted from the *Definite Platform*, where, from the smallness of the work, the utmost brevity was observed. It was designed as a *psychological* definition, and its language must, therefore, be interpreted in its full technical import. So interpreted, its meaning, by the addition of a few parentheses, may be more fully stated thus: "As regeneration does not destroy, but merely restrains the natural depravity or innate, sinful dispositions of the christian (so far as implied by a "radical change" in their action,) for these (sinful dispositions) still remain in him after conversion (as "the law in his members warring against the law of his mind," as "the flesh lusting against the spirit," &c.) it (regeneration) must consist mainly in a change of that increased predisposition to sin arising from action (into its opposite, into a predisposition to holiness, and in a change) of that preponderance of sinful habits, formed by voluntary indulgence of our natural depravity, after we have reached years of moral agency, (into its opposite, into habits of holy thought, feeling and action.) Infants have no such increased disposition (to sin,) no habits of sin (in thought, feeling and action) prior to moral agency (that is, before they can distinguish between right and wrong;) consequently there can be no change of them (of these habits which they do not possess,) no regeneration in this (above defined) sense of the word," p. 145. That the original passage may be obscure to some readers, on account of its *brevity* and technical terms, is probable; but this paraphrase presents the ideas which, we think, are its legitimate interpretation.

† Vindication, &c., p. 169—171.

‡ Ibid. p. 127.

sake, and not for our works, and that this justification takes place at the moment of the *very first* act of living faith in the Redeemer; will it be believed that our cloudy reviewer insists on it, that we teach justification in part by works, and that mainly on the ground of his own erroneous supposition, that we use the word regeneration as including sanctification!! Other examples of our reviewer's obtuseness could be added, but certainly these will abundantly suffice to show, that he has mistaken his calling, when he assumes to act the theological reviewer!

II. Another reason for our declining to enter into a formal refutation of Rev. B's. article, is *his manifest want of acquaintance with Lutheran Theology*. Were not the subject too grave a one, it would be purely amusing, to behold a man step forward as volunteer champion of orthodoxy in the Lutheran church, adducing as authority to sustain his positions, *not Lutheran*, but Calvinistic divines; to find him cite, not the illustrious Lutheran Theologians of the sixteenth, seventeenth, eighteenth or nineteenth century; but the hightoned Calvinist, Edwards, the Congregationalist, Dwight, and Dick and Chalmers, and even the erratic opium-eater, Coleridge! And it would be a useless consumption of time, formally to refute the unfounded assertions, which he would not have made, if better informed on the subject.

1. Thus, in our definition of innate depravity, as "a disorder of our mental and bodily constitution," &c., he seizes on the word "disorder," which literally implies an abnormal or a confused state, gives it one of its possible meanings, to which we do not object, namely, that of *disease*; and then makes himself merry, by affirming this view of natural depravity to be exemplified in the case of "a dyspeptic," or of "an insane person," &c.; evidently unacquainted with the fact, that the representation of natural depravity under the figure of a disease, is authorized by the best Lutheran authorities, and is also often met with among writers of other denominations, such as Drs. Hopkins, Dick, &c. We would refer our reviewer for better information, among others, to *Dr. Reinhard's Dogmatik*,* who terms it "moralische Krankheit," moral disease; and *Dr. Baumgarten's Glaubenslehre*,† "Krankheit," disease; and *Dr. Julius Müller, über die Sünde*,‡ "Krankheit," disease. The Form of Concord ||

* § 302. † B. 2. 5. 565.

‡ B. I. § 177. third ed. II. § 436. || p. 575.

terms it "lepra quadam spirituali," "mit einem geistlichen Aussatz," spiritual leprosy; and also "morbus," "Krankheit," sickness. The Augsburg Confession itself represents natural depravity as a disease, in Article II., "morbus," "Seuche." Yea, even the good word of God seems to have given rise to this view, "The whole head is *sick*, the whole heart is faint, &c.—Is. 1: 5, 6. Is there no balm in Gilead, &c.—Jeremiah 8: 22.

2. He objects to our statement, that regeneration *does not destroy*, but merely restrains the natural depravity of the christian; although we elsewhere described regeneration as "a radical," and not superficial, as an "entire," and not partial change, and as including "a new heart," thus showing that the restraint imposed on natural depravity by regeneration, is an extensive and decided one. But he goes further, and says: "We boldly affirm that regeneration has to do, and that chiefly with natural depravity—and that *its very object is ITS REMOVAL*. Thus, he seems not to know, that *he is himself unsound, and in conflict with our best authorities*, and we may add, with the *word of God itself*. Thus Luther says: "Baptism removes the guilt of natural depravity, but *not the material or substance of it*;" "The Holy Ghost, which is given by baptism, *begins* (incipit) to mortify the sinful desires, and creates new impulses or inclinations (motus) in the individual." (Müller Symb. p. 83.) Quenstedt* thus expresses himself: "The guilt (of natural depravity) is removed in regeneration and justification; the dominion of it, gradually in renovation (sanctification); but *the root* (of this depravity) *is not removed, until the separation of the soul from the body*." Dr. Baumgarten says: "We deny that natural depravity can be entirely eradicated by the use of the means of grace" in this life.† "The fountain and root of natural depravity continues in the regenerate;" "It continually seeks to obtain the control (of them).‡ "The entire removal and eradication of natural depravity does not take place till after the death of the believer.§ Dr. Knapp thus expresses himself: "The root and germ of natural depravity will remain, and cease only with death."¶ And, finally, the Symbolical books, in

* Vol. II. p. 62.

† Theol. Streitigkeiten, Vol. II. p. 464.

‡ Glaubenslehre, Vol. II. p. 585.

§ Ibid. p. 587.

¶ Theology, p. 285 of second American edition.

numerous passages, teach that the deliverance from the influence of natural depravity through the Holy Spirit, in regeneration and renovation, "*is only begun in this life, and will not be perfect until the life to come,*" "*welches doch in diesem Leben nur anfangen, aber allererst in jenem Leben, vollkommen seyn wird.*"*

3. On the glaring mistake of Rev. B., in representing our statement, that the corruptible and mortal *nature* of children is changed at death, as a quotation from 1 Cor. 15; whereas the apostle is there speaking of the *body alone*, and our sentence is neither marked as a quotation, nor intended as one, and his then charging our sentence as being a novel explanation of that text, we will not dwell. But he maintains that infants, and by inference probably (as he states nothing to the contrary) adults also, must be *wholly sanctified in this life*; since, he affirms, that death can effect no change in them, and the body will not be changed until the resurrection; evidently not acquainted with the fact, that the prevailing opinion of Lutheran, and also of other divines, is that which we maintain, and he so positively and dogmatically condemns, that not "*by*" death, but at the moment of the separation of soul and body, the depraved nature of believing adults, as well as of infants, that is, all that remains living and conscious of them, their soul, is wholly delivered from every taint of sin by the Holy Spirit of God. Thus is the law in his members, which warred against the law of his mind as long as he lived, eradicated from the believer, as is also from infants, that native depravity with which they were born. For the better information of our reviewer, we would refer him to the following, amongst a multitude of Lutheran authors, who all agree with us, in what is also the doctrine of the Symbolical books, that *at death*, the remaining depravity of our corrupt nature is eradicated; that is, the souls of those who are admitted to heaven, are perfectly liberated from all remaining depravity, whilst their bodies return to the dust, and are destitute of consciousness and moral character until the resurrection. Thus, *Quenstedt* fixes the time for the final eradication of natural depravity, "*ipsa animæ a corpore solutione,*" at the time of the release of the soul from the body:† *Dr. Baumgarten*, "*in and after death,*" "*in und nach dem Tode:*"‡

* Müller Symb., p. 577.

† Vol. II., p. 62.

‡ Theol. Streitigkeiten, Vol. II., p. 461.

Dr. Reinhard, "in death," "im Tode,"* and the learned and pious Dr. Knapp, gives the following testimony in perfect unison with the view maintained in our *Vindication*, &c.: "This corruption can never be entirely eradicated, even by the most sincere endeavors of the pious; although through divine assistance, an end may be put to the dominion of sin, and its outbreakings be prevented; yet, the root and germ of evil will remain, and cease only *with death*, or the laying aside of the body,"† &c. Finally, the *Form of Concord*, the most minute of the ancient Lutheran symbols, also agrees with us: "This work of the Holy Spirit (the deliverance from natural depravity) is merely commenced in us in this life, and will be accomplished and completed *only in the other world*," "in altera tantum vita absolvetur et perficietur."‡

III. Because the entire article of Rev. B. is confused and unsystematic, showing that he has studied *Belles Lettres* more successfully than Logic or Hermeneutics. Thus, he has but two captions in his article, "regeneration" and "justification;" but, in reality, he discusses three topics, regeneration, natural depravity and justification. But instead of considering them in the order of nature and system, in which one would illustrate the other, he discusses regeneration before natural depravity! His article, moreover, exhibits no discrimination between the facts of a doctrine, and different philosophical explanations of it; no clear perception of the difference between its fundamental features, fixed in our doctrinal basis, and its collateral aspects, which are free to diversity. And as to his mode of interpretation, by wresting passages from the context, and considering them apart from other portions of the work, by which their import would be limited and determined; it does violence to the fundamental laws of language, and is sustained by no authority. By it, it were easy to convict the inspired servant of God, Moses, of *Pelagianism*, when he seems to teach the ability of man to turn to God without the aid of divine grace, in the words, "I have placed life and death before you, *choose* life."—Deut. 30: 19. Or, Paul of teaching *Antinomianism*, when he tells the Romans, "Therefore, we conclude, that a man is justified by faith, without the deeds of the law."—Rom. 3: 28. Or James, of teaching *Justification by works*, when he says,

* Dogmatik, p. 314.

† Knapp's Theology, second American edition, p. 285.

‡ Müller Symb., p. 377.

"Ye see then that by works a man is justified, and not by faith."—2: 24. Paul could also be convicted of *Universalism* from 1 Tim. 2: 4. "Who (God) will have all men to be saved and come to a knowledge of the truth:" and even the blessed Savior himself could be convicted of more than one heresy from the Sermon on the Mount!

IV. *Finally*, because the spirit of the Rev. B's. article is generally thought not to be such as became him, under the circumstances of the case. Instead of exhibiting some solicitude to ascertain the real sentiments of the volume he undertook to criticise, and an honorable caution, not unnecessarily either to injure the usefulness, or wound the feelings of its author; he manifests an unamiable recklessness and dogmatism. For, he himself admits, "that other portions of the volume might be adduced, to show that *views contrary to those* (which he ascribes to us) *are also inculcated*;" or rather to show that he had misapprehended our sentiments, and attributed to us doctrines, which other passages prove we do not hold. But he was not willing to take the trouble rightly to understand us. If he found difficulty in apprehending the import of our works; this fact, together with the circumstance, that others generally have not thought them obscure, should have convinced him that to review them was not his vocation. Whether his confusion arose from obscurity in our representations of truth, or want of system in his own mind, the readers of this article are more competent impartially to judge, than our reviewer himself. It is with sincere regret that we have found ourselves called on to make these exposures. We will admit, that for his want of acquaintance with Lutheran theology, some apology may be found in the training of Rev. B. in another denomination, and perhaps in the scanty leisure allowed by his pastoral duties, for general theological study; but ought not the same facts to have taught him, what his numerous misapprehensions have demonstrated to others, that he is not the most proper individual to defend our Zion against real or imaginary foes.

*Non tali auxilio, nec defensoribus istis
Tempus eget.*—

When God called Luther to assail the errors of Popery, the world beheld the wisdom of the choice in his special qualifications, exhibited in the progress of the work, in his just interpretations of his opponents' views, and his intelligent discrimination between truth and error. But certainly we

look in vain for such qualifications in the review of Rev. B.; whilst it abounds in melancholy evidence of a mind which, if upright, as we trust, is the unconscious victim of delusive prejudice and self-confidence. Let him rather leave to older and better qualified men, the charge of impugning the orthodoxy of those who were preaching the Gospel before he was born, and have devoted their entire life to the best interests of our beloved Zion. There is no want of such men in our church. In their hands, her interests are secure; and when the emergency calls for them, they will doubtless be found at their post; whilst our reviewer may be a faithful preacher of the Gospel of Christ, and a successful and peaceful co-worker with those whom he has unaccountably, and without provocation, attempted to denounce.

S. S. SCHMUCKER.

THEOLOGICAL SEMINARY,
Gettysburg, Aug. 1. 1857. }

ARTICLE V.

BACCALAUREATE ADDRESSES.

No. II.

The following is the *substance* of the Address delivered to the second graduating class of Pennsylvania College, at the annual commencement, September, 1835. It consisted of Messrs. David F. Bittle, Michael G. Dale, Ezra Keller, William Ruthrauff, Abraham B. Shuman, Alexander R. Stevenson, Charles F. Stoeve, and Theophilus Stork.

YOUNG GENTLEMEN:—This day cannot but appear to you as peculiarly important. It may be regarded as the termination and commencement of two most interesting periods of your earthly existence. It is the termination of your Collegiate life, or of the period devoted to general education. It is the commencement of another, in which your attention will be directed to the pursuits of life, and the enquiry be made, what direction shall be given to our attainments? The retrospect must awaken gratitude, praise to him whose munificence is the source of all the favors that enrich our existence. It is evident that you have been most kindly treated. You have

been made largely the beneficiaries of him "who hangs creation on his arm and feeds it at his board." Many, very many of your fellow-men have been denied the privileges conferred on you. Born in the same country, blessed with the same free institutions, and needing equally with yourselves, the training of education, they have experienced a different destiny. Providence has not opened their way to the seats of learning, and thrown on their minds the expanding influence of education. The pleasures of acquisition, the benefits of possession have been denied them, and their aims must necessarily be lower, and fewer distinctions and gratifications can mark their earthly career, than are accessible to you. Direct your attention to a young man of your own age, who has spent his years in an employment which has had no effect in improving his mind, or cultivating his heart, who has learned merely to read and write, and to work the elementary rules of the lowest branch of mathematics; how much beneath you in what contributes to the dignity of human nature, and prepares it to act most efficiently in the sphere assigned it. Are we to behold such an individual with contempt? far from it. What he is, we might be, would be, but for education. We ought to feel compassion for those whose inferiority is free from criminality, and when comparing ourselves with them, gather no materials for vanity, or pride, but for gratitude and praise. It is emphatically said: This should be a day of gratitude to Him who has watched over and preserved you, and, in the arrangements of his Providence, placed you in a position so favorable to mental culture.

Many have desired to see the things that you have seen, and have not seen them; and to hear the things that you have heard, and have not heard them. The endowments of education are far above those of physical superiority or external resources; they are superior to birth or wealth. Let your hearts pulsate with gratitude, and your lips articulate the praises of Him to whom you are indebted for all.

Young gentlemen, you commence this day a new career. Deeply solicitous should you be in regard to the future; solicitous, not about the sustenance of your bodies, the supply of temporal necessities, but principally that you may act as becomes rational, free, educated men. You tower above others; multitudes are beneath you; but remember, it devolves on you to surpass them in all that requires mental training and moral power. An energetic voice has summoned you to leave the dust; a fair domain has been spread before you; if

you go not in to possess it, you lose by the acquisitions which you have made in the halls of science; you have increased responsibility, and not tasking your powers to the extent of their capacity, you are doubly criminal.

You have been richly freighted, and it will be expected, most reasonably, when you enter port, that the gains of your trading will not be small. If, young gentlemen, you intend to do good in the world, and we can hardly think that you design to diffuse wretchedness and ruin in your path, it will be necessary for you to select some plan of operation. You must determine in what way you will augment the amount of human felicity. A primary matter is a pursuit. The various ways in which men may affect, or influence men, are known and fixed by the forms of society. What will suit us, or be most congenial to our mental idiosyncrasy, is a question, the solution of which requires data that are more accessible to each individual for himself, than to others who have no diaphanous medium through which they can make direct observations on other men's bosoms. Advice may be given; prescriptions may be presented, but they must be administered like the articles of the *Materia Medica*, or the productions of pharmaceutical chemistry, after an examination of the symptoms, and a determination of the precise condition of the functions.

Each man must, in a considerable degree, determine for himself. Reflection, consultation with the experienced, a due estimate of ourselves, a survey of the particular course proposed, will enable us (with the divine guidance, which should be sought in sincere prayer) to decide on our future operations. No one will, of course, select as his employment, that which will endanger his own happiness, or be injurious to others. The useful, the praiseworthy, the good, tested by the highest standard, will alone be brought within the range of our choice. Far from us be whatever is immoral or pernicious. The learned professions are so well understood, that it is unnecessary to speak of their value.

There is, however, a profession of great moment, and of the most creditable cast, the claims of which may be briefly pressed upon your attention. It is that of the instructor of youth. In my judgment, it ranks high among the honorable and useful. For it no man can be prepared, until he has himself ascended high in the scale of intellectual and moral dignity. The ignorant and vicious, though often employed in it, should be expelled by common consent.

The intelligent and virtuous are the only suitable persons for it. Can they be better employed? We think not. A good teacher, particularly of the Classics and mathematics, ought to rank with the highest order of men, should take his place aside of the divine, the jurist, and the physician, and he will, when education is appreciated as it should be.

Should any of you determine to devote yourselves to this pursuit, you will do well if you discharge with fidelity the duties of your station, and make scholars and christians of your pupils.

It becomes you, young gentlemen, to be solicitous about your future deportment. "A companion of fools," said the sage whose aphorisms are recorded in the book of Proverbs, "shall be destroyed." Your associates will determine your future character. Select as your companions, those who are fond of play, and you will become gamblers, and spend your nights in apartments never visited by the light of the sun, secluded from the eyes of virtuous men, coveting, and desiring to obtain by criminal means, the wealth of others. It will be your aim to render your brother wretched, and to cover him with infamy, to snatch the bread from the mouth of his offspring, and cut them off from their birth-right privileges; or, in another contingency, you will beggar yourself and your family, throw open the door to temptation to foul crime, render yourselves vile, and become the scorn of men, and the grief of all interested in you.

If you mingle with the intemperate, you may be seduced into deviations from the laws of sobriety, become drunkards, vagabonds, felons, and expiate your crimes under the bloody axe of the executioner.

If infidels are welcomed to your embrace, they will infuse venom into your hearts, destroy your relish for what is good, lead you to cast off the restraints of religion, and bring you, at last, to curse and blaspheme your God. Take care of the companionship of the wicked. Evil communications corrupt good manners. If we are the associates of those whose maxim is the Atheistical and Epicurean one, let us eat and drink, for to-morrow we die, we shall be shorn of our strength and fall, and lamentable will be our fall. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away."

One of the advantages of your education—and it is not a small one—is that you have acquired a taste for solid reading. Employ, therefore, as much of your time as you can, in the

perusal of good books. If you select one of the learned professions, much of the time devoted to study will be employed in its appropriate studies. In that profession you will aim to be well versed, and, if practicable, learned. You will find it necessary, too, to turn your attention to other subjects. You ought to read much, as much as you can manage with your mental stomach, as much as you can digest, assimilate and convert into aliment. It is to be regretted that so few of our educated men devote themselves to study. They lose by the neglect of it, many of the advantages of their education. In the language of an inspired apostle, I exhort you: "Give attention to reading." "Reading," says Sir Francis Verulam—Lord Bacon—"makes a full man, writing a correct man, speaking a ready man."

The question, what shall I read? though considered difficult, in reference to some departments of literature, is, in my judgment, easily answered. Books have multiplied since the invention of the art of printing, so rapidly, and are increasing so much every year, that it is impossible to read all. We must select, and the principle that is to be our guide is—excellence. We must ask for truth. Wherever that can be had, unaccompanied by falsehood, thither we may go. The form in which it is presented is not so material; whether history, poetry or fiction. Some truth is of more importance than other. This should have the first place.

Whatever refers to our duties as rational and accountable creatures, should occupy a prominent, the primary place. Next in importance is the providence of God, as exhibited in history and the works of Creation. There is one book which we should prize above all others, and make it our daily study through our whole life. It is the Bible. Surpassing in excellency all other books, inexhaustible in its contents, adapted to make us wiser and better, we should esteem it above all price. The greatest and best men that have ever lived, have prized it; such as Milton, Leibnitz, Klopstock, Newton, Locke, Boyle, Hale, Addison, Johnson, Washington, Marshall; and we need not be ashamed to take as our counsellor what they submitted to, nor seek higher honors than they won.

The character of this book is thus forcibly expressed in its own language: "More precious than gold, yea, than much fine gold, sweeter than honey or the honey-comb. By it are we warned, and in keeping it there is much reward."

Since the memorable period of its appearance, down to the present day, though variously and powerfully assailed, it has been sustained.

It has commanded the homage of men in many countries, in successive ages, and of every degree of mental cultivation.

If we adopt it as our instructor, we will consider ourselves amenable for our actions to the Great Author of our being, as soon to appear before the judgment seat of Christ, as preparing ourselves every day for eternal happiness or eternal misery.

It will teach us to regard ourselves as sinners, who need mercy, and will direct us to him who is a propitiation for the sins of the world, and assure us that through him there is salvation for guilty, perishing man.

It will instruct us to regard this world, its pleasures, riches, honors, or as it is expressed in its own energetic language, the lust of the flesh, the lust of the eye, and the pride of life, as passing away, as the shifting scenery of a theatre, and call us by energetic motives to secure ourselves from intemperate regard to it, and inordinate pursuit, and to direct our eye to brighter, better worlds, whither tends every thing that is pure, holy, good.

It will instruct us in our duties to our great Creator, and those around us, who are bound to us by the ties of identity of nature, and whilst it exhibits the centre towards which the soul of man gravitating, finds its most perfect beatitude, it will display how he will diffuse all around him an atmosphere which, when inhaled by his fellow-men, will elevate them in the scale of dignity and bliss.

It will radiate on the mind which comes within its focus, an influence which will make up intellectual and moral power, and scatter the mists of ignorance and sin. Such is a sketch of this best of books—heaven's choicest gift to our wandering, guilty race—God's remedy for our spiritual maladies, and the true panacea for all our afflictions. Take, then, this book as your guide. Study it, meditate on it by day and night. Follow its sacred pages. You will be honored, useful, happy. Think not religion beneath your attention. Said that distinguished chemical philosopher, Sir H. Davy, in his *Salmonia*, "I envy no quality of the mind or intellect in others, not genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates

new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights, awakens life born in death, and from corruption and decay, calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blessed, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation and despair."

Young gentlemen, you are about to be separated from us. You will leave our presence, but not our sympathies. We will follow you with our best wishes, with our concern, with our prayers. We will hope for you respectability, usefulness, happiness.

We will anticipate a course creditable to education and to Pennsylvania College—your *Alma Mater*. We will expect through you, that her interests will not suffer, that you will never be ashamed of her, nor she of you. Go then, with the esteem and affection of your teachers, with the Book of books bound on your hearts; go to accomplish good for your country and your race. Be diligent, be virtuous, be Christians, and all will be well here and hereafter!

ARTICLE VI.

REMINISCENCES OF LUTHERAN CLERGYMEN.

XXXIV.

HENRY MØLLER.

It is almost thirty years since the subject of our present sketch passed away, "in a full age, like as a shock of corn cometh in, in his season." Having for nearly threescore years served the church with great fidelity, in the ministry of reconciliation, he exchanged the toils and sorrows of earth for the rewards and bliss of heaven. His memory is still fondly cherished, and his name affectionately mentioned by those who were the witnesses of his active and self-denying labors in the service of his Master. It is only to be regretted that

at this distant period, there is so little material for a more complete and satisfactory biography of one who is so deserving of a permanent record in the history of the church.

Henry Moeller was a native of Hamburg, Germany. He was born in the year 1749, and immigrated to this country when he was about fourteen years of age. He landed in Philadelphia without any means for his support, but in the providence of God, soon after his arrival he was met on the street by the Apostle of Lutheranism in this country, who was so struck with the family resemblance he recognized in the young man's countenance, that he stopped him and inquired, whether his name was not Moeller. On receiving an affirmative reply, Dr. Muhlenberg, who had been intimately acquainted with his connexions in Europe, took him to his home, and evinced an interest in his welfare. He also gave him an appointment as assistant in a school in which he himself was then imparting instruction. During this period, Mr. Moeller devoted his leisure hours to the study of Theology, under the direction of his patron. In due time he was licensed to preach the Gospel by the Synod of Pennsylvania, which was then the only Lutheran Synod in this country, and which has since introduced so large a number of ministers into the church.

Having consecrated himself to the work of the ministry, Mr. Moeller was willing to share the privations and sufferings of the first laborers in our vineyard, and to devote all his energies to the service of the church. At the time when our members were scattered through the wilderness, like sheep without a shepherd, he was engaged in preaching the Gospel to the poor, in collecting congregations, and rearing churches, in extending the principles of our most holy faith, and promoting the interests of the Redeemer's kingdom. During the Revolutionary war, he was Chaplain of a German regiment in the army commanded by General Washington, and served his country in invoking the blessing of the Lord of hosts upon the patriot band who, with God's blessing, achieved our national independence.

Mr. Moeller's first regular pastoral charge was Reading, Pa. Thence he removed to Philadelphia. Here he entered into a matrimonial alliance, but the choice was injudicious, and the union proved an unhappy one. He subsequently married Mrs. Sedwick, the widow of Baron Sedwick, who lost his life in the French war. This time he was more fortunate in his selection, and lived with his companion in unin-

terraptured harmony. She preceded him only a couple of years into the eternal world.

We next find the subject of our sketch settled as pastor over the congregation in Albany. It was under his ministry that the first Lutheran church in this place was built. He also preached at other points in the vicinity, and endured many inconveniences and hardships connected with the early history of our church in that region of country. In the year 1789 he received and accepted a call to New Holland, Pa., where he continued faithfully to labor until the year 1795, when he took charge of our interests in Harrisburg and the neighborhood. He was the first Lutheran pastor at this place, after the separation of the Lutheran from the German Reformed congregation. For many years the two congregations had worshipped in common, and were served by Rev. Mr. Hantz, a minister of the German Reformed church. In consequence of the increase of population, the enlargement of the membership of the two congregations, and the demand for more frequent preaching, the Lutherans determined to withdraw from the ministrations of the German Reformed Pastor, and to place themselves under the care of a Pastor of their own church. They accordingly gave a call to Mr. Møller, who remained with them for the space of seven years. Whilst laboring in this field, he did a good work. In the first record made by him in the church book, of the administration of the Lord's Supper on Whitsunday, in 1796, we find the names of only twenty-four communicants, but on that occasion there were forty-nine members added to the church by the rite of confirmation. On his entrance upon office, as the Pastor of this congregation, a system of discipline was adopted for the government of Pastor, officers, and members of the church, which breathes nothing but the pure spirit of the Gospel of Jesus Christ. These rules were signed by him, as well as by the heads of families, who were united in the church. The testimony furnished by those who knew him at this time, is that he was an active pastor, and a fervent, zealous preacher. He went through the community, sought out all the Lutherans in town and country, and brought them and their children under the influence of the means of grace. His labors extended over the plains and valleys round about, and were accompanied with the most abundant fruits. The blessing of the Great Head of the church seemed to rest upon his efforts, and there were many seals to his ministry. Among his first ministerial acts was the baptism of Benjamin Kurtz,

who has so long labored in the service of the church, and is at present well known as the editor of the *Lutheran Observer*.*

In the year 1802 Mr. Möller relinquished this charge, very much to the regret of the congregation, to whom he had become greatly endeared, and returned to his former field of labor in the State of New York. Here he remained again for about six years, the period he usually allowed himself for continuance in one place. He now accepted of a call to the united churches of Sharon and New Rhinebeck, Schoharie Co., N. Y., where he continued to officiate until physical infirmities rendered him unable to attend to the active duties of his profession. Cheered by domestic affection and christian hope, the last six years he lived were spent in retirement, "although," says a contemporary, "his whole life was devoted to the interests of his Divine Master. Until the end he sought opportunity to do good, and to make himself useful to those around him." He died as he had lived, full of faith; calm and confident in the great truths of that blessed religion which he had so faithfully preached, and gloriously triumphing over his last enemy. His death occurred on the 16th of September, 1829, at Sharon, in the eightieth year of his age. His funeral sermon was preached to a very large and attentive audience, by Rev. Philip Wieting, at the time Pastor of the church, from Philippians 1: 21; *For me to live is Christ, and to die is gain*. The text was selected by the deceased himself, who sent for Mr. Wieting on the eve of his departure for the annual meeting of the New York Ministerium, and, after bidding him an affectionate adieu, gave him some directions in reference to the funeral. On his return from Synod he found that Mr. Möller had entered upon his rest, and had already experienced the truth of the inspired sentiment, that "to die is gain." The following epitaph, written by himself, and found among his papers in the place to which he had directed his son's attention, is inscribed upon the stone which marks the repose of his earthly remains: "After a long and hard pilgrimage, wherein I often erred, my Divine Savior, Jesus Christ, led me by his Holy Word and Spirit to his eternal, glorious home."

Mr. Möller is represented as having been an eminently pious and devoted minister of Jesus Christ, a bright example of the genuine spirit of religion, of whom it could emphati-

* *Vide* Rev. Dr. C. W. Schaeffer's discourse, delivered on the fiftieth anniversary of the Evangelical Lutheran Church, at Harrisburg, 1845.

cally be said, he was a true disciple of the meek and lowly Jesus. Those who were acquainted with him, knew how to appreciate his long, faithful, and successful labors in the cause of his Master. In his manners he was very gentlemanly and affable, and attracted all hearts to him. He was universally beloved and respected. Says one, "He was the most inoffensive, harmless, upright and pious old man I ever knew. He possessed the most childlike disposition. He could reprove and admonish, and yet conciliate the favor and secure the affection of the offender. He never excited hostility. He was unconscious of an enemy. He suspected no one, and was unsuspected by all." His whole life was marked by integrity, truthfulness, and a contempt of everything mean or dishonorable.

As a preacher, his talents were not brilliant, yet he accomplished greater things than those more highly gifted. His instructions and intercourse were always edifying. His sermons were practical and experimental, and some of his former parishioners are still living, who bear in affectionate remembrance the exhortations to piety which this aged servant of Christ gave them while ministering unto them. He was strongly attached to the distinguishing doctrines of our church, and when her principles were assailed, he earnestly contended for the faith of his fathers. He was a Trustee of Hartwick Seminary. In its prosperity he felt a deep concern, and its library he enriched with a number of volumes. He was very much interested in every thing that pertained to the welfare of the Church, and when he could no longer minister at her altar, he did not cease to utter his fervent supplications to heaven for God's blessing upon her. He now rests from his labors, and his works do follow him.*

* The writer had prepared, in connexion with this paper, a sketch of Rev. Christian Streit, also a Chaplain in our Revolutionary army, but as additional material has been promised, its publication is deferred for a subsequent number of the Review.

ARTICLE VII.

History of Theological Encyclopedia and Methodology in the Evangelical Lutheran Church, from the middle of the seventeenth to the beginning of the nineteenth century.

THE peace of Westphalia ends the first, and commences the second of the two great periods into which the history of the Evangelical Lutheran Church is usually and naturally divided. We propose to give an account of a part of her theological literature during a portion of her later history; to offer a slight specimen of a manual of Lutheran Theological Literature, to which the clergy and educated laity of our church could refer for an account of her great books. We wish to give in this article what belongs to the provinces of Methodology and Encyclopedia, during the period indicated in its title.

This period of our theological literature was one of elaboration, of accurate learning, and, in some important respects, of brilliant and solid progress. There is, indeed, an array of immortal names in the first period, that which embraces the Reformation, and stretches on for a century after it, and had our church done nothing since, we would still have occasion to glory in being her sons. Yet the very magnitude of her achievements, and the lustre of the names of her first theologians, contributed in part to the stagnation, for they gave plausibility to the theory that theology is a perfectible science, and that the sixteenth century had witnessed its completion. If human infirmity has ever betrayed any part of our church into idolatry, it has been at least the noblest form of it—the worship of luminaries—and those, heavenly ones. But from the peril of this protestant Sabeanism she was culled by CALIXTUS. This illustrious man could not command, however, the perfect confidence which would have given complete success to his views in theology, and to his ardent desire to see advance in every department of it.* There appeared, indeed, plausible evidence that the Ultima Thule had been reached. There was, in our church, so great an array of learned Philologists, especially in the Oriental languages: so many in-

* His *Adparatus theologius* appeared, Helmstadt 1656, and enlarged, edited by his son, 1661. 4to. See Walch, *Bibl. theol. selec.* I. 7. Fabricii *Histor. Biblioth.* p. IV. 301.

dustrious expositors of Scripture, eminently happy in finding in it the doctrines of the Lutheran church, and nothing else; and above all, such a host of theologians and polemics, that it seemed to be a matter of pure supererogation to desire any thing more. The Aristotelian philosophy had been completely taken out of the hands of the Romish church, and skillfully adapted to strengthening our own; and the same ancient opponent, the papal church, had been met at every point in ecclesiastical history, and had not been allowed a single point to stand on. The confessions of the church were regarded with the profoundest reverence, and beyond doubt, were made in many cases the occasion of a slothful repose.

The defects that existed with much that was beautiful and desirable at this period, were very serious. The knowledge of the Biblical languages was not always as solid as it seemed. What is now called technically the criticism of the text, was hardly in its infancy, and was regarded with distrust. Translation was too much a mechanical and anxious transfer of words, not a reproduction of thought. Novelties in exposition were received with suspicion; meddling with the proof texts was especially perilous, and the basis of Hermeneutics was far from being firm throughout. It was most valued in its relation to dogmatics, which was regarded as the first of theological sciences, and became more and more a texture of distinctions which were not always differences, of questions which did not always secure a satisfactory answer, of problems without corollaries, and of exquisite subtleties and complications of simple things, which threatened to choke the forest of our faith with an undergrowth from its own acorns. Doctrine and battle: the overthrow of all sorts and conditions of heretics and errorists, most of them out of our church, but many of them in it; these were the glory of our theologians of the middle of the seventeenth century. Where moral theology was not neglected, it was subordinated to the theoretical, or spun out into casuistry. This tendency moved through the age with a long trail of prelections and of various writings, mostly in Latin, which were to be the material for the use of the future preacher. The preacher did as well, perhaps, as could be expected; his sermons were learned, full of the exegetical and theological forms of his time. He overthrew all the heresies of which his people had never heard: and in his practical application introduced everything that was in no sense practical. "If the subject," says Mosheim, "was repentance, no explanation was given of what

repentance is, no texts from Holy Scripture, to throw light upon it, but passages were quoted from the fathers: Repentance is a glorious thing. Hear what St. Augustine says about it; mark the properties St. Jerome attributes to it." After quoting the fathers and the classic writers, first citing the Latin or Greek, and then translating it for the benefit of the hearer, the preacher would exclaim: "Therefore let us all repent," and the performance was over. There were always noble exceptions, but they were not numerous nor strong enough to secure a hearing at once, when they plead for change.

To SPENER, senior of the Evangelical Ministerium of Frankfort on the Main, belongs the eternal renown of a strong and not unsuccessful effort to remedy the defects connected with the study of theology. His judicious efforts at reformation were followed by wide and enduring results. His first effort in this direction was made in a preface to the sermon of John Arndt, which he published in 1675, and which was afterwards expanded into a small book, under the title of *Pia Desideria*, or heartfelt longings after a divine renewal of the true Evangelical Church, together with some christian propositions, easily deduced therefrom." In this he maintained that the clergy the more needed a thorough reformation, because they seemed wholly unconscious of the need of it; that many were strangers to earnest internal piety, and were devoted to nothing except controversy; that theology was oppressed by much that was foreign to it, and by useless subtleties; and that, consequently, many theologians, when they secured a place, could make no use of what they had learned. He showed in antithesis to this, that the Scripture must be more vigorously studied than it had been; that a becoming moderation should be exercised in controversy, and that a complete change in the University training of those who were designed for the ministry, must be brought about; that they should be taught to lay more stress on a holy life than on diligence in study, and to aim at higher usefulness in preaching. All this was presented by Spener, with his characteristic gentleness; more in sighs and wishes, than in the tone of authority, and consequently produced a profounder impression. He became, in fact, more and more the *Reformer* of theological study; though he frequently declared that he had not the powers needed by a Reformer; and only sought to arouse others to the work.*

* Spener *Lebensbeschreibung in der Allgemeinen Biographie*. 6. Th. 394 sq.

In a very different view, with sarcasm and biting wit, not always of the most refined character, CHRISTIAN THOMASIIUS attacked the errors of the dominant theology. He endeavored to expose to ridicule, both the errors and those who taught them. To this work he devoted a monthly periodical, which he commenced publishing in 1688, under the title, "Free, pleasant and earnest, yet rational and legitimate reflections, or monthly discourse of all sorts of things, but especially of new books." In this he gives the following description of a candidate of Theology: "He has spent two whole years on the Philosophy of Aristotle, the next year on *positive* theology, two more on scholastic, and the last four at the University, on polemic theology; he has appeared in a great disputation 'on the use of metaphysics in demolishing heretics;' he is ready to preach a well concocted sermon after an hour's study, by the aid of those diverse sorts of theology, and a concordance and book of skeletons; he has, moreover, been working on a confutation of Father Simon's diabolical book, entitled 'a critical history of the Old Testament;' as a balance, however, to all this, he knows nothing in the world about practical or moral theology."

Whatever force this sort of painting might have, it was not likely to accomplish much good. Thomasius, though a philosopher, and an able counsellor, appeared to many to be venturing very injudiciously on an effort to reform theology, to which he seemed to have no call, and yet about which he wrote in a tone so imperious as to arouse anger, and finally persecution. There were, however, other labors of his, which were not without fruit in promoting the interests of theology. He freed every department of human knowledge from the shackles of the Aristotelian philosophy; he substituted German for the barbarous Latin, in which prelections were given, and learned books written; an innovation in which he was soon followed by others. He laid the foundation of freedom of thought, of teaching and of writing in Evangelical Germany; from the time of his establishment in Halle, 1690, he was uninterrupted in his labors; and his associates at the University of the founding of which he was the occasion, promoted the extension of the liberty to which he was devoted.*

The ancient *theological method* indeed, which had features well worthy of retention, held its ground during the Pietistic controversies, and, in fact, by means of them, until the begin-

* *Leben des Thomasius in Schröck's Allgem. Biog. 5th Thl. 286 sq.*

ning of the eighteenth century. Its friends composed the more numerous and stronger party, had the reputation of orthodoxy, from which they wished to derive their name, and boasted, with justice, of greater erudition, and of more renowned antecedents. The most copious introduction from this school of Theology, was written by ABRAHAM CALOVIVS, of Wittenberg: "Introduction to Sacred Theology, in two books; of the nature of theology and method of treating the study of theology piously, skillfully and happily;"* and a second division of it: "Theological Training." He laid as a basis, the sentence, whose authorship is falsely attributed to Luther, that prayer, meditation and temptation make the theologian; pointed out how biblical exegesis, and didactic and polemic studies were to be pursued, how the time spent in study could best be distributed, and ended with a bitter criticism on Calixtus and his followers, who, according to his idea, had directed the student of divinity more to scholastic philosophy, and church antiquities, than to the Bible and the Oriental languages.†

The earlier theologians at Halle, and all who received their impress from Spener, pursued and developed the ideas he had advanced. Learning was not neglected; but far more attention was devoted, than in former times, to the practical power of the pulpit, and far more importance attached to a holy life. The former system had trained profound theologians and subtle disputants; this trained men of God to do the work of God. Augustus Hermann Francke was a noble representative of this order of men, and has left a record of his views in his "plan of theological study" (to which was appended his "plan of biblical exercises") and his "idea of the student of theology."‡ He built upon the same favorite maxim of Luther, which we have seen employed by Calovius; and his works are rich in practical suggestions, forcibly expressed.§

* "Isagoges ad Sacram Theologiam Libri duo, de natura Theologiæ et methodo studii theologici pie, dextre ac feliciter tractandi." This and the *Pædia theologica* went through four editions at Wittenberg and Leipzig, between 1632 and 1685.

† Buddei *Isagoge ad Theolog. Universam*. p. 8 sq. Walchii *Biblioth. Theol. Select.* I. 6.

‡ *Methodus studii theologici*, Halæ 1723. 8vo. (*Method. Exercitationum Biblicarum*). *Idea studiosi Theologiæ German*, 1712. Latin, 1723. See Walch *Biblioth. Theol. Select.* I. 8.

§ Buddeus I. c. p. 9 sq.

No prejudice could deny that from this theological school, proceeded men of great value and of devoted piety; but the reproach was cast upon them, that they failed in thorough science, and were, in fact, hardly more than well meaning prattlers. The glory of removing this reproach is due to John Francis Buddeus, Professor of Theology at Jena, who may be regarded, in a certain sense, as mediating between the two parties, as orthodox as the most orthodox, as learned as the most learned, and as pure in his piety as the most devout, with a moderation which the zealots of neither party possessed; a noble example of what the Lutheran Theologian should be, and may be. He showed in his "Introduction to Theology and all its parts," how varied is the knowledge, especially the philological, historical and philosophical, which contributes to the formation of a theologian worthy of the name.* His work was the best which had ever been given to the church in its department, on all that is connected with the preparation for the study of theology, and with its prosecution. His work was not only the first, but it may even yet be regarded as the only complete history of the theological sciences, at all adapted for general usefulness. A continuation of it appeared after his death, in the new edition of 1730.† The imperfections of the work are, first, its arrangement, in which exegesis, which should have the first place, has the last, (though this might be vindicated on the ground that the end of all the other sciences to the theologian, is the power of explaining and enforcing God's word) secondly, that his selection of books is not always controlled by a sufficiently rigid censorship (though the comparative value of books is continually changing): thirdly, his judgments of books are not bold enough, his mildness seems to be in conflict with perfect candor: and fourthly, from the immense field gone over, there must sometimes be superficiality; and comprehensive as his work was, we must sometimes find that it fails us where we most need aid. These defects cannot impair the general judgment in regard to it, as "the product of a learning as profound and comprehensive as his whole mode of the-

* *Isagoge historico theologica ad Theologiam Universam, singulasque ejus partes.* Lipsia, 1727, 4to. *De Propaedeutibus theologicis.* p. 104—332. The work embraces nearly two thousand quarto pages, double columns, and has valuable indices of the authors described and quoted, and of the subjects.

† *Historia Theologiae literaria continuata, et novis accessionibus illustrata.*

ological reflection was enlightened and mild, a work which left all earlier labors of the sort far behind.*

In the same general spirit was written the Introduction of Chancellor PFAFF, which gave promise of a literary history of theology.† It contains many valuable contributions indeed, to such a history, as well as to theological methodology; but in its general character is hardly entitled to a higher praise than that of being a rich Thesaurus of Bibliography. It has many titles of books on which no judgment is expressed. In connection with others, however, there are observations of great value, and the work embraces many papers of rarity and importance. Among these, as specially interesting, may be mentioned a letter of Puffendorf, 'on the possibility of reducing theology to a demonstration,' and a dissertation of Capellus, 'on the appeals of the church of Africa to the Roman see,' with Pfaff's refutation, and Dr. Pin's recantation of a number of his opinions.‡ It embraces many notices of English and French works, and a fund of information gathered by the author in his travels. Many of the works he catalogues are of little value; there is a want of system in general, and in his particular remarks: it is, in fact, a collection, not always well digested, of materials, rather than a history: and though richly worth possessing has fallen into comparative neglect.

In the earlier part of the eighteenth century, many works whose object was to give directions in the pursuit of theology, were written, but the progress and changes through which the church has passed, have deprived them of interest, except to the genuine human book-worm, to whom the uselessness and obscurity of a book gives it the last touch of attractiveness.§ When the Aristotelian philosophy went to the bottom with a millstone round its neck, theology, for a time, was excessively cautious as to her connections with any philosophical ally, whose aid might renew the danger from which she had escaped. Especially did the theologians of Halle, dreading some new corruption, sternly exclude whatever bore the

* Hossbach, quoted by Hagenbach *Encyklopædie*, third edition (1851) p. 100.

† *Introductio in Historiam Theologiæ literariæ, notis amplissimis, quæ novum opus faciunt, illustrata*, Tübingæ 1724—1726. 3 vols., 4to. The original outline of this had been published in 1720.

‡ Schroeckh. k. bes.

§ Walch (*Bibliotheca theol. selecta* T. I. p. 7 sq.) has hardly forgotten one of these, good, bad, or indifferent.

taint of philosophy, "falsely so called." Among the opposite party, the court philosophy, as it was termed, with which Thomasius, whom they hated, was nominally associated, but with which he really had very little to do, could find no entrance. LEIBNITZ scattered the first seeds of an acute system, whose full growth no one could foresee; but with this exception, there was not a single University scholar who could accomplish much, as regards the study of theology. The eclectics were not, indeed, without admirers, in whose praises Buddeus largely shared, but it was long before the applause became general. Finally, the WOLFIAN philosophy appeared, and, in some respects, gave theology a new shape. Not all the fury with which the spirit of sectarianism in philosophy rages in Germany, could prevent the philosophy of Wolf from pervading, to the very marrow, that science in regard to which the jealousy would be greatest: it forced upon theology its rigid methods of mathematical demonstration, and maintained the closest connection with it, until the rival school of Crusius, aided by other agents, weakened its authority.

A powerful revolution was wrought in theology also by the influence of church history. At the beginning of the eighteenth century, church history was hardly more than a science of memory, the Mnemotechnics of ecclesiastical dates; in Mosheim's hands it became a practical thing. It had been a memorial of good things done by orthodox people, and of atrocities committed by heretics, in his hands it became an important exhibition of the merits and faults of all parties; in a word, it assumed a form in which its light became indispensable to a thorough knowledge of religion.

The principles of *Biblical Philology* were brought out with increasing clearness; released from the restrictions of prejudice of various kinds, and applied with a precision unknown before. The criticism of the text ceased to be a matter of dread and reproach. Rapid advances were made in the *interpretation* of Scripture. Particular branches of theological science, deemed almost to exist for the first time, so little had their previous position corresponded with their real dignity; such, for instance, was the case with moral theology and church right. Correct views were attained, after many alterations, of the true relation between the preacher and the hearer, and the duties of both were more perfectly comprehended. The standard of the genuine theologian continually rose, of such a theologian as was demanded by the wants of the church, the age, and the general condition of learning.

All this rendered necessary more definite guidance for the student of theology. Mosheim's "Brief direction how to study theology in a rational manner in Academical prelections,"* was but the fragmentary remains of a great mind, which would have wrought out its work in an exquisite form, had time been given. It is a book of useful suggestion, having an eye rather to the practical weight, than to the thebretical position of the parts of theology. It treats—

I. Of the preparatory training which fits for a thorough mastery of theology.

II. Of theological learning itself, of what it consists, what every clergyman, and especially the preacher in our own time, should know and learn.

III. What the theologian, in the proper sense, must pursue, to the attainment of a more extended erudition than is needful for the ordinary pastor.

In the short paragraphs which form the basis of the work, we recognize Mosheim's hand; but in the enlargement on them there is much that is superficial, and even incorrect. The distinction which Mosheim drew between the theologian and preacher, and the different prescriptions for the studies of each, were offensive to many. It is a distinction, nevertheless, which properly understood, is well grounded. It was not his fault that this distinction was perverted by some, to the sense that a preacher need not have as thorough learning as the academic theologian, and especially that he can dispense with a knowledge of the original languages of Scripture.†

"There are spirits with rich endowments, who pour light in every direction, on the various departments of science. Such was Mosheim, who made an epoch, not only in church history, but in morals and homiletics. This he did not do, however, in *Encyclopädie*. His "Brief direction" breathes indeed the clear, benignant, mild spirit of its author, but it shows evidences of haste, and rests too little on thoroughly developed principles, to be of great significance, after the works that have been mentioned."‡

In the same year, however, appeared a work of far more importance, in the department of theological methodology. It is the first work, in this period, on whose basis a thorough

* Published by his son-in-law, C. E. Von Windheim, Helmstadt 1757. Second edition. 1763.

† As was contended, for instance, by Jacobi, in his *Verm. Abhand.* 2 Samml. 50 sq. Aufs. p. 93. Hannover 1764. 8.

‡ Hagenbach, p. 101.

theologian can be formed. It is no book of second-hand erudition or experience. It is an outline of study perfectly incompatible with ease in the attainment, or superficiality in the result. Mediocrity and indolence found in it a view of theological study, calculated to drive them from it in terror. The author, in fact, considered it necessary to confute at some length, those who regarded thorough learning as injurious to piety, and to show that, on the contrary, it was one of the surest means of avoiding listlessness on the one hand, and false views and fanatical fancies on the other. He urged the necessity of the humanistic sciences, of a thorough training in the learning of antiquity, as the basis of a thorough theological science. This work led to a controversy which revived some questions of a former day. It was objected to it, that he subordinated piety to learning, attached more importance to study than to devotional exercises, even prayer itself, and was thus undoing what had been accomplished by Franke, and lifting again the scholastic above the biblical theology.* Against these charges he defended himself with ability in two appendices to his main work. SEMLER, by the introduction of the critical element, made an epoch in theological science, and lifted *Encyclopedie* out of the false position it held, as a mere classified Bibliography. To represent him as an infidel, or a conscious enemy of christianity, though it is in this view English writers usually speak of him, is to show a complete ignorance of his character. He was one of that important class, who rouse the minds of others, and whose errors are overruled for good. There is, in all his writings, a great lack of clearness of thought and of purity of style.†

The next work which claims our notice, was the product of one who took his place among the greatest writers, in every department to which his genius was directed. His flowers were all blossoms—his richest imaginings held a fruitful germ of truth. It has been said, as truly as paradoxically, that he was genuine supranaturalist and genuine rationalist, orthodox,

* Semler's essay was the remote occasion of J. G. Knapp's *Theol. Abhandlungen*. Halle, 1759, in which the importance of a renewed heart and holy life in the preacher, is pointed out.

† *Versuch einer nähern Anleitung zu nützlichem Fleisse in der ganzen Gottes Gelehrsamkeit, für angehende Studiosos Theologiæ*. Halle 1757. *Institutio brevior ad liberalem eruditionem theologicam*. Hal., 1765. II. Voll. 8. *Institutio ad doctrinam Christianam liberaliter discendam*. Hal., 1774. The last is more a system of dogmatik than an *Encyclopedie*. (Schroeckh. Hagenbach.) *Versuch nebst zwei Anhangen* 1758.

heterodox, and neither. . . He was a man with an angel's wing and an angel's eye—a man who, like all the noblest of his race, lived for after times.

His "Letters relating to the study of Theology,"* are not a Theological Encyclopædie, but the outpouring of a full mind and heart, treating copiously of what interests them most. It is rather thoughts on the different different departments, than thoughts about them; rather thoughts on the branches than about their arrangement and connection. It is an artist's book of studies, sketches and cartoons.

In the first part he treats of the spirit in which the Bible has been written, and in which it should be read: in what sense we must read it as a human book: to be an expositor, a man must not only understand the language, but the author: in the division of the Old Testament books, we must follow the Hebrews. Different parts of the Old Testament are discussed, as, for instance, the history of Creation and the fall, Moses and his writings, Jacob's blessing and his sons, the song of Deborah, David, whether Jonah is a poem or a history, the Psalms, the writings of Solomon, the proper method of studying the different parts of the Bible. The first part closes with a discussion of the divine character of the Biblical books. The second part is occupied with the New Testament. In this he speaks of the defects of exposition, of the evangelists, their harmony and credibility, the explanation of the similitudes used by the Savior, by reference to the *usus loquendi* of the Jews; types and prophecies of Christ in the Old Testament, in the interpretation of which, in his judgment, no correct and safe theory had yet been broached; he considers, however, that the introduction of the Old Testament passages into the New, is a proof that they refer to Christ; he treats further of the great plan of Christianity; of the Revelation of John; rules for the reading of the New Testament, its divine character and the canonical authority of particular parts. The third part is occupied with Dogmatics. The fourth part, which is richest of all in practical utility, is occupied with questions of homiletical interest. Every part is full of pregnant suggestions, and of hypotheses, for whose creation Herder's mind was eminently adapted, and which, though often ingenious rather than solid, are always interesting and quickening. He regards the description of Paradise

* Briefe das Studium der Theologie betreffend. Weim. 1780. 2. Aufl. 1785. 4 Bde.

and the fall, neither as a fable nor as a moral apologue, but as a simple, childlike narrative of the genuine early development of our race. He thinks that only parts of Ecclesiastes are from the hand of Solomon; his name became equivalent to wisdom itself; and thus collections of wise sayings took his name, because they are in his character. There is no book, says Herder, of all antiquity, which so briefly, profoundly and impressively as this, sums up human life, and contrasts in so masterly a way its alternations from inanity to busy schemes, cares and joys, contrasts these alternations with what is really true in life, with what alone endures, grows and has a genuine recompense. The strongest proof of Christianity, Herder finds, not in miracles and prophecies, whose weight few comparatively can test and appreciate, but in the exquisite nature of its teachings, and the innocence and love of its confessors. Nature, in his opinion, is a revelation, and the heathen, who has it, is accountable. Reason and Scripture show clearly that virtue has a root in this natural revelation, could it be fully received. But it is a thing of great difficulty in this way, and to this extent, to understand the work of God in nature. The Scriptures make it easy. They are the explanation which a father gives privately to his family and children. We must not, however, neglect the voice of God, as it sounds in ancient days in heathen writings, in Xenophon, Plato, Seneca, and the Antonines, and even as we hear it from the advocates of natural religion, from Shaftesbury, Rousseau, and Spinoza. He also sets forth "a special secret requital in this world, in good and in evil, of the childlike and of the slavish mind, a requital general and particular, for all men, and for every individual. The Revelation of John he regards as a succession of pictures which portray the transition of all that is seen, and bring before the vision the advent of Christ in the glory, rapture and fear of his future kingdom. There is hardly a teaching of Christianity which does not come within the range of its enchantment, an enchantment of perfect simplicity and purest truth.* In Herder's Letters, his poetic mind perhaps sometimes obscures his meaning. He rarely argues, nor do his positions always allow of a solid demonstration. Many of his most beautiful translations of Old Testament poetry, will not bear the test of philology. He sends his own spirit into the authors, and instead of finding their beauties, gives them his own. His

* Schroeckh's. Kirch Gesch. sect. der Reform. VII. 570.

expressions sometimes indicate great laxity of view, and yet he is unsparing toward such laxity in others as he disapproves. He often seems to write earnestly and eloquently, on an impulse rather than on principle, and it is not always easy to harmonize him with himself. Many of his views are now held by no one, and the interest of some of his speculations has passed away with time. The narrow matter of fact reader will find Herder's Letters a continual puzzle and offence. But they require reading, and are worthy of translation. They will help the theologian to enter into the spirit of his office, and make studies which are too often a dead mechanism, living things.* Lavater said of Herder: "I might name him the teacher of the earth and the prophet of mankind."

The masterly work of NÖSSELT, "Directions for the forming of the student of theology,"† without that literary brilliancy which marked every line of Herder's Letters, far surpassed in solid value, all that had appeared in this department. The work of Nösselt is divided into an Introduction and four parts. It is marked throughout by thorough learning, by an acuteness which is never tempted from the path of common sense by the spirit of subtlety, and is original without any affectation of paradox. The Introduction presents the dignity and true character of the theologian; the value of religion, and the distinction between a popular and a philosophic acquaintance with it: theological erudition, its use and necessity, and a vindication of it from various objections: necessity for the existence of a class of learned men, devoted to the interests of religion: how such a class is to be formed. The first part treats of the sciences introductory and auxiliary to theology. These are Philology, Philosophy, History and Belles-lettres. Under philology he shows the absolute necessity of the study of the languages, combats the prejudices against it, and shows the importance of its influence on the whole intellectual and moral nature of man: how languages are to be studied: the most important language to the theologian, his mother tongue, of which he should be thorough master: the German, French, English and Italian are the most important living languages: Latin, Greek, and the Oriental languages are indispensable.

*Schroeckh K. G. Hagenbach Encyc. Niemeyer.

†Anweisung zur Bildung angehender Theologen. Halle. 2 v. 8vo., 1786. Second edition. Do. 3 vols. 1791. Third edition, edited by Niemeyer, 3 vols. 1818, 1819.

In the second part of the work, the theological sciences proper are introduced. These are Exegetical, Historical, Systematic, and Symbolic Theology. Systematic Theology he divides in two ways: First, from the manner of its presentation, into *learned* and *popular*, or Catechetical Theology: as also into the *scholastic* and the so called *Biblical* Theology. He divides it, secondly, with reference to the different sorts of doctrines it presents: into dogmatic, polemic, and moral Theology. The definition and object of Symbolic Theology, the aids to an acquaintance with it, and the proofs of its necessity, close this division.

The third general division of the work embraces directions for the right performance of the official duties of a teacher of Christianity, under the heads of Homiletics, Catechetics, Pastoral Theology and Canon law.

The fourth division discusses the qualities intellectually, physical, moral, and educational, which the teacher of religion should possess: the institutions for theological education: how to avail oneself most thoroughly of their advantages: diligence in private, economy and judicious distribution of time: reflection, investigation, elaboration: association with the learned; reading. The native good sense, the freedom from mysticism, the admirable arrangement and comprehensiveness of this work, adapt it well to the tone of the English and American mind, but the admiration it might excite would be qualified by the too purely professional light in which it regards the work of the theologian, and by the want of that ardor of Christian affection, so characteristic of Nösselt's time, and Nösselt's school.*

Few men could have come after Nösselt in his own department, without inviting a species of criticism which would have proved anything but flattering. It may be safely asserted, however, that the work which followed his, and closed the department of theological methodology in its century, was not wholly unworthy of the honor of its position. The name of Planck is a guarantee that the flame of theological erudition in the Lutheran church of the eighteenth century, burned brightly to its close. The "Introduction to the theological sciences"† was designed, not alone to guide the seeker, but

* As a companion to this work, should be taken Nösselt's *Anweisung zur kenntnis der besten allgem. Bücher*, &c. First edit. Leipzig. 1779.—Last ed. do. 1800, continued by Simon, 1813. 8vo.

† *Einleitung in die theologischen Wissenschaften*. Leipz. 1794, 95.—2 v. 8vo.

to rouse and revive an enthusiasm for theological science, of the declining interest in which there were many tokens. He discusses the object, aim and compass of theology in general: its preliminary and auxiliary studies: and the various parts of theology itself. Theology is treated under the heads, Exegetical, Historical, Systematic and practical (the last very briefly). The most important works in each department are mentioned.* Solid judgment, impartiality so nervously solicitous at times, as to make him partial toward views because he rejected them, and partial against views because they were those which he approved, moderation, clearness of style, thorough learning, with an absence of all parade of it, characterize, in some measure, all the works of Planck, and are illustrated in this.†

* Part of Planck's work has been translated by Dr. Turner: "Introduction to Sacred Philology," &c. New York.—1834.

† Cf. Fuhrmann's *Handbuch der Theolog. Literatur*. I. 18. *Neues Theol. Journ.* III. 389.

ARTICLE VIII.

GERMAN THEOLOGY.

The last half-yearly catalogue of German publications (January to June, 1857), for which we are indebted to the politeness of Mr. F. W. Christern, 763, Broadway, N. Y., does not manifest any great activity in theological literature. Bindeseil has brought out vol. 25 of his continuation of Bretschneider's "*Corpus Reformatorum*," being the same volume of Melancthon's works. Dr. J. H. Kurtz has published a new edition of his "*Lehrbuch der Kirchengeschichte f. Studierende*," pp. 20 & 724. gr. 8. Thomasius, however, has brought out a small volume in review of his colleague, Dr. Hoffman's doctrine of the atonement, under the title, "das Bekenntniß der lutherischen Kirche v. der Versöhnung, u. die Versöhnungslehre, Dr. Chr. K. v. Hoffman." It is well known that Dr. Hoffman has developed a peculiar theory in regard to the doctrine of the *Atonement*, in which he objects to the term "*eicarious*." Thomasius undertakes to show, with his usual clearness and force of language, the divergence of Hoffman's views from the established doctrine of the Lutheran church. Dr. Thomasius has also published a brochure on the excitement which has recently prevailed in the Lutheran church of Bavaria in regard to the introduction of a new Liturgy and Hymnbook, and on the

subject of Private Confession and Absolution. These topics also occupy a large space in the pages of the "*Zeitschrift für Protestantismus u. Kirche*" (from which Dr. Harless has retired, and which is now edited by Drs. Thomasius, Hoffman and Schmid, author of the well known "*Dogmatik der Ev. Luth. Kirche*"). Thus, in the January No. of the Journal just mentioned, the first article is entitled "*Heils-Ordnung u. Kirchen-Ordnung*" (The Order of Salvation and Church-order). In the February and March Nos. we have "Considerations upon the recent movement in Bavaria." April gives a sarcastic notice of Dr. Arnold's views of the dangers attending the introduction of the new Hymnbook and Liturgy. The June No. is chiefly occupied with two articles, one on "Confession and Absolution," the other on "the re-establishment of church discipline." The former of the articles just named is a very favorable notice of Dr. Kliefoth's recent work, "*Die Beichte u. Absolution*" (Schwerin, 1856). With the highest respect for Dr. Kliefoth and the "*Zeitschrift*," we are compelled to differ from them entirely, both in regard to the history of "Confession" in the Lutheran church, and the mode in which it should now be exercised. They believe that Confession and Absolution should be practiced now, precisely as they were in the sixteenth century. And yet they will not deny that the circumstances of the age, and the condition of Christendom are entirely different. They arbitrarily declare that "the development of Confession and Absolution in the Lutheran church, reached its culmination in the Lutheran church of the sixteenth century, and has since made no progress," p. 367, although the steady progress of change is nowhere else in the Lutheran church so manifest, and it is a fundamental principle of Lutheranism, that church government and discipline may vary with times and places. Why should they consider this any more a settled point than church government, which they so strenuously maintain to require revision and improvement? What can be more absurd than to hold on to a thing which they are compelled to admit, can never be restored? "We may," they admit, "regard the difficulties in the way of restoring private confession, as insuperable." Why then agitate and irritate the church by the attempt? Deeply as we regret the infidelity and irreligion that prevail in the Protestant parts of Germany, and admitting that this has had a great deal to do with the opposition which has developed itself in Bavaria against the new church order, Liturgy, Hymnbook, &c., we yet rejoice that there is there so much life and freedom, as to present an effectual resistance to the retrograde movements of those who would have everything just as it was in the sixteenth century, and would govern the people of Christ upon the same despotic principles as prevail in their civil government. We are amazed and mortified to hear our cotemporaries of the "*Zeitschrift*" expressing themselves thus, in their "considerations in regard to the most recent agitation of the church in Bavaria:" "For the result at which we have

now arrived in this movement, we thank the wisdom of our king, but the petitioners have to thank his leniency, for letting them off so honorably; for they certainly sinned against the king's patience, when they appealed to him to rescind decisions which he had sanctioned but a few months before. . . . He, although a Catholic, has understood more correctly than many of his protestant subjects, that the regulations thus assailed, were based upon the foundation of the Lutheran Confession." Here they not only deprive the members of the church of the right to govern themselves, but they hand them over to the tender mercies of Rome, exercised through one of her most dangerous agents—a king! We know that the German clergy complain of the widespread infidelity of the masses, and of their hatred of the church and its ministers. But we beg leave to remind them that the people did not become infidel until their clergy set them the example. And when they look to government, and rely upon its conservative arm to uphold them against the movements of the people, we would also remind them that it was an infidel king, Frederick of Prussia, the friend and disciple of Voltaire, who first opened the door in Germany to the introduction of infidelity. Had the clergy boldly resisted wickedness in high places, stood firm against the blandishments of power, faithfully instructed their people, and performed the simple duties of pious pastors—they would not now have to bewail the corruption of religion and morals, and look to government and police regulations as their main hope of reformation. The other articles of the "*Zeitschrift*" are more to our taste, and some of them are highly interesting, such as the reviews of "the experience of a Schleswig preacher in the years of peace and of war, from 1838 to 1850," "The General Synod of Baden in 1855, and the Historical Principle," and "Luther's Shorter Catechism explained by K. H. Caspari." The discussions are also very interesting on the "Wittenberg Concord of 1536," "The activity of Jesus in teaching as an exemplar for the ministry," and "The doctrine of the Lord's Supper in the three confessions of the West."

Closely connected with the warm discussion of church questions, is the Chevalier Bunsen's "*Signs of the times*," which has just been translated into English by Miss Winkworth (the translator of Koenig's *Pictorial Life of Luther*, "*The German Theology of Tauler*," and "*The Lyra Germanica*"). This work of Bunsen is directed chiefly against Dr. Stahl's views in regard to the organization of the church, to its constitution, and kindred topics. Here also, we are free to say, that whilst we regard Bunsen as excessively latitudinarian in his principles, and regret the manifest hostility which he displays towards the Lutheran church, and whilst we cordially rejoice in Stahl's devotion to the great doctrines of the Lutheran church, we are still constrained to give in our adhesion to the views of Bunsen, rather than those of Stahl. The principles of Lutheranism, as well as of Christianity, unequivocally demand that the mind and soul of

man should be left free to embrace any form of faith commended to it by its conscience. When Luther rejected the authority of the schoolmen, the infallibility of the Pope, the decrees of councils, the decisions of diets, and would be bound by nothing but the plain and irresistible word of God, he asserted the most absolute freedom for the human conscience. And when the Lutheran church gave to the world the Augsburg Confession, as the exponent of its faith, and the summary of its doctrines, it proclaimed to the whole world its clear conviction of the right and duty of christians to confess their faith in such terms as they deem best, and to worship God according to the dictates of their own conscience. We regard it as a monstrous crime that the late king of Prussia undertook to force those denounced as "Old Lutherans," into the "United Church," manufactured by him and his ministers, but we look with no greater approbation upon the attempt of the present king to prevent by force of law the establishment of either Methodist, or Baptist, or Irvingian congregations. Christ's kingdom is not of this world. Let the civil authorities respect it as it deserves; but let them not lay unhallowed hands upon the ark of God, as though they were to steady it, and guide its course amid the commotions of earthly things, which are all destined to pass away, whilst "*the word of God*," and his church founded upon that word, "*endureth forever*." Bunsen has also just brought out the first volume of another great work, "*Gott in der Geschichte, oder der Fortschritt des Glaubens an eine sittliche Weltordnung*," (God in History, or the Progress of Faith towards a moral order of the world) This is designed to be a history of the idea of a God as developed among mankind, and its connection with the moral order and construction of society. A truly noble theme! to which we trust that Bunsen will do justice—which cannot but have a happy influence upon the highest order of minds, most of whom will, perhaps, be more readily reached by Bunsen than by any one else. Of course, the author of "*The Church of the future*" cannot be expected to give in his full adhesion to any existing form of the church. But it is satisfactory to find such a man arguing with all the force of his logic, and clearness of his conviction, that "Christianity is the religion of the world," which alone meets the moral wants of the world, and by which it must be governed to the end of time.

The last volume of de Wette's edition of Luther's Letters (Dr. Martin Luther's Briefe, Sendschreiben u. Bedenken, vollständig aus den verschiedenen Ausgaben, etc.) being the sixth volume, has at length made its appearance under the editorial supervision of the Rev. J. K. Seidemann, pastor of Eichdorf, near Dresden. We had come almost to despair in regard to the appearance of this most important contribution to the life of the great Reformer, and the religious history of that momentous age. It is now over twenty-seven years since the first five volumes of this work

were published, and several since the death of de Wette himself, and we have long been at a loss to imagine what could have delayed the publication. It is true, we heard, some years since, that the sales of the work were very small, but since that time there has been a vast increase of the demand for this class of works. Even the oldest editions of Luther's works, in German and Latin, as well as of our older theologians generally, which were then but little more valued than so much waste paper, have, for the last ten years, been so eagerly sought after, that it is now difficult to obtain them at any price. The character of de Wette's work is so well known, that any further statements in regard to it, are well nigh superfluous, and in regard to the present volume, we need merely add, that not only is the original design fully carried out, but much very important matter that had escaped the researches of the original editor, has been added by his successor. The whole number of Luther's Letters, now included in this collection, is *two thousand and forty-one*, commencing with his arrival at Wittenberg as a Professor (in 1507), and ending with the year of his death (1546), a period of nearly forty years, making an average of about one letter for every week of that long and important period; but being, in fact, much more for the most important part of that period, that is to say, from the commencement of the Reformation, in 1517, after which Luther's pen was never allowed to rest, until it was transformed into the angel's plume, with which he was wafted to his heavenly home. The arrangement of this volume is highly satisfactory. First, we have (after a very good preface from the new editor) a general chronology of Luther's life, derived from his letters; secondly, an index containing the names of all those to whom the letters are addressed, with some very important notes; thirdly, an additional index of names of persons and places, and important subjects mentioned in the letters.—These two indexes are very copious, cover 256 pages, and are almost indispensable to the profitable use of the whole work. Herzog's Real Encyclopaedie has now reached its 67th No., to the art. "Kirche," and fully sustains its character, so that it may now be considered as a standard authority in this department of theological literature. Dr. Bomberger's translation of this admirable work, has also reached its fifth No., which concludes with the commencement of the article on Charles V. Dr. Bomberger and his collaborators are performing this work in a manner highly creditable to themselves, and we have no doubt that their translation will occupy the same position in English literature, that the original does in German. The article on "*Carlstadt*" is a most admirable presentation of the subject, supplying much matter with which we have never before met, and presenting the character of its subject in a somewhat new light, but not more favorable than the current judgment in reference to him. We have also received the fifth No. of the "*Biblisches Wörterbuch für das christliche Volk*" (A Biblical Dictionary for Christian readers),

edited by Drs. Frommüller, Klaiber, Merz and others, and with occasional contributions from Dr. Resser, Professor Völter, and kindred spirits.— This work now extends as far as the article, "*Peter*," which, however, is not concluded. Two more numbers will complete the work, which promises to be just such a manual as intelligent christians and ministers of the gospel have long desired. It is designed, not so much for theologians by profession, as for teachers, heads of families, and lovers of the Bible, who do not understand the languages of the original, and desire a safe guide in examining the important questions which present themselves in the reading of the Bible." We are gratified to learn that a translation of this work is now in progress, under the editorial supervision of the Rev. Dr. Morris, of Baltimore, aided by a number of our most accurate German scholars.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

The Hallig: or the Sheepfold in the waters. A tale of humble life on the coast of Schleswig. Translated from the German of Biernatzki. By Mrs. George P. Marsh. With a biographical sketch of the author. Boston: Gould and Lincoln.—1856.

We are very much indebted to Mrs. Marsh for having made us acquainted with this charming work, and also with the character and literary labors of its author. Biernatzki died in 1840, as pastor of Friederichstadt, in the dutchy of Schleswig, where he had been settled for some fifteen years. For three years previously he had officiated as clergyman and teacher on the island of Nordstrand, and on the adjoining "Hallig," which is about three (English) miles distant, and which is the scene of the story before us. These "Halligs" are small islands, which once formed a part of the mainland, but have been gradually separated from it, by being undermined by the surrounding waters, which also frequently overflow them during great storms. As Mrs. Marsh tells us, "Its descriptive portions are scrupulously accurate, and though a thread of fiction has been woven into the narrative, yet its leading incidents are historical facts, and many of the most striking were drawn from the personal experience of the author." It is deeply imbued with a religious spirit, but as the translator also remarks, "the theology which pervades the volume has not been thought to detract from its merits, even by those who dissent from the doctrines inculcated." Our only objection to the

language of the book has reference to a careless expression of the translator, who (on p. 4) seems to imply that Biernatzki discusses "the obscure subject of *consubstantiation*," which, she says, is the only point on which his views differ from those of most denominations in this country (America), "and whatever differences may exist on this point, all will approve the devout spirit of the author, and the tone of his moral precepts." To those who understand the Lutheran doctrine of the Lord's Supper, we need not say, that it is a very great mistake to confound it with the figment of consubstantiation, and we are somewhat surprised that so intelligent a lady as Mrs. Marsh should, apparently, have done so.

Otherwise, Mrs. Marsh has performed her work with remarkable success. It is seldom that we meet with a translation so free and graceful in its style—though we believe that successful translation may almost be classed among the peculiar gifts of women—Mrs. Howitt, Mrs. Austen, Miss Winkworth, and others, all give evidence of the remarkable ability of ladies to acquire a foreign language, and reproduce it in their own genial vernacular. We thank Mrs. Marsh most cordially for the service which she has here rendered, and for the gratification which she has afforded us, and will, we trust, afford thousands of readers, and hope that she will, ere long, afford us another treat of the same kind.

The Norse-folk; or, a visit to the Homes of Norway and Sweden. By Charles Loring Brace, author of "Hungary in 1851," and "Home-life in Germany." New York: Charles Scribner.—1857.

Mr. Brace has introduced himself very favorably to the reading public by his two previous books of travels, and his seizure and persecution by the suspicious and tyrannical government of Austria, or rather, their miserable tools in the form of police officers and soldiery, have excited for him a personal sympathy which will naturally incline any genuine American to read his sketches with more than usual interest. The book before us has additional claims upon Americans. As Mr. Brace very properly says in his Preface, "To an American, a visit to the home of the old Northmen is a visit back to his forefathers' house. A thousand signs tell him that he is at the cradle of the race which leads modern enterprise, and whose viking-power on both hemispheres has not yet ceased to be felt." It is the original point of departure upon their bold voyages, of the fearless sailors who first revealed this western world to Europe, and prepared the way for the more direct voyage and fuller discoveries of Columbus. It is the home of Gustavus Adolphus, whose deep faith and heroic spirit re-established the religious liberties of Europe, and prevented, under God, the extermination of Protestantism—who is also connected with the history of the United States, by the colony of which he laid the foundations upon the Delaware, although he did not live to carry

out his far-reaching and generous plans for its establishment. Nor is the present emigration of Scandinavians to our shores less adapted to quicken our interest in their countrymen generally.

Mr. Brace is a pleasant, though not an accurate or a profound writer. He does not understand the character of the nations which he has described, though he gives us some very pretty sketches of their present appearance and every-day life. He seems to be too much possessed by the idea that America is to be the standard of progress and policy for all the rest of the world. And yet we might have thought that many things which he saw and heard in Norway and Sweden, some of which he has himself recorded, would have gone far towards undeceiving him. Take the following as samples: "The truth is," said one gentleman, "nothing can be learned from the American Free Church System; America is too young. What is her whole age against two thousand years? It is a mere day!"—p. 23. "Within five years, various circumstances have opened the eyes of Europe to our real situation, and, as often happens, the people see nothing but our sins. We are simply now a tricky, jobbing, half barbaric people, where the worst political corruption of the Old World exists without its refinement; and where brutality, rowdiness and unlimited despotism have, in certain quarters, free play."—p. 25. Upon such things he thus philosophises: "how can men in distant countries, and engaged in petty questions of state or commerce, judge on those mighty struggles, whose scum only appears on the surface of American affairs."—p. 26.

Mr. Brace has Baptististic proclivities, and hence looks with great disfavor upon the religious condition of Norway and Sweden, especially their discountenancing of dissent, and the formation of sects, which he calls "religious intolerance" and "persecution." He cannot understand that, to a nation fully imbued with a Scriptural and common faith, departure from established truth is as offensive as Mormonism or Paganism to the great mass of the people of this country. And yet a Swede can thus address an American: "After all, as we look over the nations of the world, there is no country so blessed as old Sweden. Here every one can speak or write as he pleases; there is no slavery here, and we have a *good* King. Yes, we are a happy people."—p. 262. A Swede regards the neglect of a father to have his own child baptized, as a kind of atheism—a withholding from God of that which is his—a refusal to acknowledge God in our tenderest relations, and thus discourses of our much vaunted liberality: "Besides, look at America! We have seen there what religious freedom is. Every preacher is seeking to advance his own sect, not the evangelical spirit of religion. You have Methodists and Baptists, Episcopalians and Mormons. I have here a parishioner who was in your country; he gives melancholy relations of the want of evangelical piety."—p. 277-8.

But the sore and weak points in these northern lands are intemperance and licentiousness. Yet in both these respects we are happy to perceive the indications of reformation. In regard to intemperance, there is a remarkable change, and we have no doubt that this will operate favorably upon the other vice, of which it is a constant stimulus. Emigration also will, no doubt, act favorably, not only here, but in reference to the general interests of the country. The removal of so large a body of laborers, as is now annually brought to this country from both Sweden and Denmark, must, ere long, raise the rate of wages and elevate the laboring population. We trust that the government of those countries will see this, and rather encourage than discourage emigration. The Northwest is peculiarly adapted to the constitution and habits of Scandinavians. Why should not thousands and tens of thousands of them transfer themselves to the shores of our great chain of lakes, and there commence a new and more vigorous existence?

Mr. Brace seems to be afraid that he has given too favorable a view of the condition of things among the "Norse-folk," but he need not be uneasy upon that point—in fact, we are satisfied that a careful comparison of our own moral and intellectual condition in the United States, will prove that we have very little to boast over our northern neighbors. Our great advantage lies in the abundance of cheap and fertile soil which Providence has here placed in a genial climate, and where the free and energetic spirits and hardy bodies of the descendants of the Norman and the Saxon have abundant room to expand and develop themselves.

A Pronouncing and Defining Dictionary of the English Language, abridged from Webster's American Dictionary; with numerous synonyms, carefully discriminated. By Chauncey A. Goodrich, D. D. To which are added, Walker's Key, &c. Philadelphia: J. B. Lippincott and Co.—1856.

This is the young student's *vade mecum*, which he should always have upon his table, if he cannot yet afford the expense of the more elaborate work. This work is about half the size of the royal octavo dictionary, but is by no means a small book, containing as it does, over six hundred octavo pages of closely printed double columns. The essay on the "Principles of Pronunciation," prefixed to this work, is a very important contribution to that department of philology, and may be studied with advantage by all classes of scholars. The list of synonymous words is also alike convenient and important, and the space given to the pronunciation of proper names is well employed. In a word, this book ranks as one of the very best of our school books of a higher grade.